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TIBULLUS:

ADAPTED FOR THE USE OF SCHOOLS.

BY

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PREFACE.

In preparing these pages for the use of schools, it has been our endeavour (in the absence of school editions of Tibullus) to make them as widely available as possible. We have throughout so intermingled elementary instruction with notes of a more advanced type, that, while many lower divisions in a school will (it is hoped) find sufficient assistance, our commentary may at the same time prove serviceable to higher forms. In affording help, it has not been our desire merely to save trouble,—to supersede either the teacher's work in class, or the learner's application to Dictionary and Grammar, or the necessity of a boy's thinking for himself; and therefore, where it seemed likely that the usual sources would readily supply all needful information, we have, for the most part, been silent; and in regard to less familiar terms and phrases, we have generally considered it sufficient, by means of an explanatory hint, to suggest, rather than to fix, a rendering.

What we have written is founded on the valuable work of Dissen, whose commentary has been freely drawn upon, especially in regard to quotations; and wherever (in some very few cases) we have not adhered to his text, the divergence has been duly pointed out. From the text of Tibullus those portions, which

may reasonably be objected to as unsuited for a school-book, have been expunged; while, on the other hand, we have been careful to avoid unnecessary abridgment. The present text (Bk. I.) comprises the following: 1. 1—44, 49—72, 75 to end; 2. 45—56, 61 to end; 3. 1—24, 27 to end; 4. 15—38, 41—52, 61—66; 5. 1—6, 9—36, 67 to end; 6. 43—to end; 7. the whole; 8. 9—24; 9. 7—18, 23—38; 10. the whole.

Our numeration of the lines is continuous, and is merely intended to assist reference to the notes. The introduction has been kindly given to us by the Rev. JAMES G. LONSDALE, M.A., late Fellow of Balliol College, Oxford, and Tutor in Durham University, to whom we have also to record our thanks for several valuable hints in the compilation of the Notes.

J. B.

E. B.

INTRODUCTION.

THE date of the birth of Tibullus is uncertain, though in the Third Book, Elegy V. 19, it is positively asserted that he was born in the same year as Ovid, B.C. 53. His uneventful life affords but scanty materials for the biographer. From a father of equestrian rank he inherited a good landed property, acres of corn-land and of pasture, 'enough for his own wants, only too many for the thief and wolf' (Laudes Messalae, 185); but, like Virgil, he suffered from agrarian division; like Virgil, he met with a friend in distress. His patron was Messala Corvinus, a friend of Horace, by whom he is mentioned as a distinguished orator. This Messala had been third in command at the battle of Philippi, but was admitted to the friendship of Augustus, preserving however a bold and independent bearing, never afraid to confess that he had been Cassius' lieutenant. He was an author, but his writings, composed according to Seneca in pure latinity, are all lost. Tibullus accompanied him on his expedition into Gaul, and afterwards followed him into the East, but being taken ill at Corcyra returned home. The poet's estate was at Pedum (probably Zagarola) in Latium, which lay between Tibur (Tivoli) and Praeneste (Palestrina) on the Via Praenestrina, amidst the beautiful scenery of a hilly country. There, as says his friend

Horace, 'he chanted his piteous elegies,' complaining of the cruelty of Glycera, who preferred a younger lover and the gifts of wealth to those of the Muse (Odes I, xxxiii.); or there, in happier mood, he enjoyed his sufficient means, a favourite of Heaven, endued with gifts of body and soul, and with the power of enjoying both; to whose lot fell favour, fame, health; there he sauntered amidst healthy woods, musing on what was worthy of the wise and good, a gentle critic of his friend's satires (I, Epist. iv.) Did Horace write jestingly, as often? The account of such perfect contentment suits only in part the poet's description of his own life. He has described the country and the abundance of his rustic felicity, blessed by the favour of Ceres and the rural Gods of Latium; but a soft melancholy seems to temper his contentment, a melancholy either natural to his tender soul, or entertained in his sensitive heart, because fair Delia cared not to share his obscure happiness, but preferred, as did Nemesis and Glycera, a richer lover. Perhaps he had read the 2nd Epode of his friend Horace, praising the charms of country life, its freedom from alarms and cares, its humble duties, simple fare, pleasant scenes: yet if we judged by his own poems, rather than by Horace's Epistle to him, we should say that 'melancholy marked him for her own.' We may fancy

'How hard by yon wood
'Muttering his wayward fancies he would rove,
'Now drooping, woeful wan, like one forlorn,
'Or crazed with care, or crossed in hopeless love.'

This melancholy seems like the presage of early death, for as Domitius Marsus says :

> 'Te quoque, Virgillii comitem non aequa, Tibulle,
> 'Mors juvenem campos misit ad Elysios.'

Virgil died B.C. 19. Ovid, who complains that the harsh fates did not allow time for him to become Tibullus' friend, has written a beautiful lamentation on his death in an Elegy (IV. Amor. Eleg. viii.) which contains several familiar lines, and in which Ovid's graceful variety is set forth with more feeling than is usually found in his verses ; it is a comfort to him to think that the death of Tibullus had been still sadder, had it happened in Corcyra ; for that now his mother had closed his eye ; his sister had shared his sorrow ; Delia spake the last sad words of regret ; Nemesis held her dying lover's hand.

His poems have come down to us by means of MSS., none of which are ancient, in four books, all attributed to Tibullus with equal confidence ; yet modern criticism, which spares nothing, sacred or profane, has raised from internal evidence grave and not unreasonable doubts against the two latter books. The third book, inscribed Lygdamus (either a real or fictitious name) is the most open to suspicion, as different in style from Tibullus, and as giving an improbable date to his birth. The heroic poem, the Panegyric of Messala (a frigid and wearisome production) may have been written by Tibullus when young : a coincidence, apparently undesigned, exists between Eleg. I. i. 33

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APPENDIX TO INTRODUCTION.

A Short Sketch of Tibullus' Life.

(From Dissen's *Vita Tibulli*).

	B.C.
Born (probably) about ... ... A few years later than Horace.	59
Entered on Military service and wrote the Elegy 1. 10 (aged 17)	42
Returned home after completing his term of service; was admitted to Messala's friendship, and formed the acquaintance of Delia (aged 27) ...	32
Wrote Elegy 1. 1. declining an invitation to accompany Messala to the war against Antony, and stating his intention to devote himself to a country life (aged 28). Towards the close of the year, however, he accompanied Messala to Aquitania	31
Sets out in the autumn with Messala to the East, but is invalided at Corcyra, and there composes	

B.C.

Elegy 1. 3. (aged 29). On his recovery he returned to Rome, attended Delia in an illness which she contracted about that time (as he records in Elegy 1. 5.) 30

Separated from Delia in consequence of her having encouraged a wealthy suitor during his absence; but soon proposed a reconciliation (Elegy 1. 5.) Aged 30. Delia, however, married the poet's rival 29

Having in the preceding winter been readmitted to Delia's friendship, he composed Elegy 1. 2. (Aged 31.) But Delia soon again proving inconstant, he wrote Elegy 1. 6. and finally abandoned her society 28

Began his poems to Marathus. On Sept. 24, Messala, who had returned from Asia, celebrated a triumph in connexion with his Aquitanian campaign (31). And in honour of his patron's birthday, Tibullus shortly after composed Elegy 1. 7. (Aged 32) 27

Perhaps published the first book of his Elegies. (Aged 33) 26

	B.C.
Became enamoured of Glycera and wrote the Elegies which refer to her. [Possibly the Elegies of Book IV. written at this time, and Epist. I. iv. of Horace. See Hor. Od. I. xxxiii.] (Aged 34—36)	25—23
Fell in love (aged 38) with Nemesis, in whose honour three of his Elegies were written ...	21
Composed Elegy 2. 5. on the occasion of Messala's election to the College of Quindecemvirs. (Aged 39)	20
Died, while Nemesis was still in possession of his affections (aged 40 or 41)	19 or 18

ELEGIA I.

Divitias alius fulvo sibi congerat auro.
Et teneat culti jugera multa soli,
Quem labor assiduus vicino terreat hoste.
Martia cui somnos classica pulsa fugent ;
Me mea paupertas vitae traducat inerti,
Dum meus assiduo luceat igne focus.
Ipse seram teneras maturo tempore vites
Rusticus et facili grandia poma manu ;
Nec Spes destituat, sed frugum semper acervos
Praebeat et pleno pinguia musta lacu.
Nam veneror, seu stipes habet desertus in agris
Seu vetus in triviis florea serta lapis ;
Et quodcunque mihi pomum novus educat annus,
Libatum agricolae ponitur ante deo.
Flava Ceres, tibi sit nostro de rure corona
Spicea, quae templi pendeat ante fores ;
Pomosisque ruber custos ponatur in hortis,
Terreat ut saeva falce Priapus aves.
Vos quoque, felicis quondam, nunc pauperis, agri
Custodes, fertis munera vestra, Lares.
Tunc vitula innumeros lustrabat caesa juvencos,
Nunc agna exigui est hostia parva soli.
Agna cadet vobis, quam circum rustica pubes
Clamet 'io messes et bona vina date.'

Jam modo non possum contentus vivere parvo,
Nec semper longae deditus esse viae ;
Sed Canis aestivos ortus vitare sub umbra
Arboris ad rivos praetereuntis aquae.
Nec tamen interdum pudeat tenuisse bidentem
Aut stimulo tardos increpuisse boves ;
Non agnamve sinu pigeat fetumve capellae
Desertum oblita matre referre domum.
At vos exiguo pecori, furesque lupique,
Parcite ; de magno est praeda petenda grege.
Hic ego pastoremque meum lustrare quotannis
Et placidam soleo spargere lacte Palem.
Adsitis, divi, nec vos e paupere mensa
Dona nec e puris spernite fictilibus.
Fictilia antiquus primum sibi fecit agrestis
Pocula, de facili composuitque luto.
Non ego divitias patrum fructusque requiro,
Quos tulit antiquo condita messis avo ;
Parva seges satis est, satis est, requiescere lecto
Si licet et solito membra levare toro.
Hoc mihi contingat ; sit dives jure, furorem
Qui maris et tristes ferre potest pluvias.
O quantum est auri potius pereatque smaragdi
Quam fleat ob nostras ulla puella vias.
Te bellare decet terra, Messala, marique,
Ut domus hostiles praeferat exuvias.
Me retinent vinctum formosae vincla puellae,
Et sedeo duras janitor ante fores.
Non ego laudari curo : mea Delia, tecum
Dum modo sim, quaeso segnis inersque vocer.

Te spectem, suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.
Flebis et arsuro positum me, Delia, lecto
Tristibus et lacrimis oscula mixta dabis.
Flebis ; non tua sunt duro praecordia ferro
Vincta, nec in tenero stat tibi corde silex.
Illo non juvenis poterit de funere quisquam
Lumina, non virgo, sicca referre domum.
Tu Manes ne laede meos, sed parce solutis
Crinibus et teneris, Delia, parce genis.
Interea, dum fata sinunt, jungamus amores :
Jam veniet tenebris mors adoperta caput ;
Jam subrepet iners aetas, neque amare decebit,
Dicere nec cano blanditias capiti.
Hic ego dux milesque bonus ; vos signa tubaeque
Ite procul, cupidis vulnera ferte viris.
Ferte et opes ; ego composito securus acervo
Despiciam dites, despiciamque famem.

ELEGIA II.

* * * *

Hanc ego de coelo ducentem sidera vidi ;
Fluminis haec rapidi carmine vertit iter ;
Haec cantu finditque solum Manesque sepulchris
Elicit et tepido devocat ossa rogo.
Jam tenet infernas magico stridore catervas,
Jam jubet aspersas lacte referre pedem ;

Cum libet, haec tristi depellit nubila coelo,
Cum libet, aestivo convocat orbe nives.
Sola tenere malas Medeae dicitur herbas,
Sola feros Hecatae perdomuisse canes.
Haec mihi composuit cantus, quis fallere posses ;
Ter cane, ter dictis despue carminibus.
Quid credam ? nempe haec eadem se dixit amores
Cantibus aut herbis solvere posse meos ;
Et me lustravit taedis, et nocte serena
Concidit ad magicos hostia pulla deos.
Non ego totus abesset amor, sed mutuus esset,
Orabam, nec te posse carere velim.
Ferreus ille fuit, qui, te cum posset habere,
Maluerit praedas stultus et arma sequi.
Ille licet Cilicum victas agat ante catervas,
Ponat et in capto Martia castra solo ;
Totus et argento contextus, totus et auro,
Insideat celeri conspiciendus equo :
Ipse boves, mea sim tecum modo Delia, possim
Jungere et in solo pascere monte pecus ;
Et te dum liceat teneris retinere lacertis,
Mollis et inculta sit mihi somnus humo.
Quid Tyrio recubare toro sine amore secundo
Prodest, cum fletu nox vigilanda venit ?
Nam neque tum plumae nec stragula picta soporem
Nec sonitus placidae ducere possit aquae.
Num Veneris magnae violavi numina verbo,
Et mea nunc poenas impia lingua luit ?
Num feror incestus sedes adiisse deorum,
Sertaque de sanctis deripuisse focis ?

Non ego, si merui, dubitem procumbere templis
Et dare sacratis oscula liminibus ;
Non ego tellurem genibus perrepere supplex
Et miserum sancto tundere poste caput.
At tu, qui laetus rides mala nostra, caveto
Mox tibi : non uni saeviet usque deus.
Vidi ego, qui juvenum miseros lusisset amores,
Post Veneris vinclis subdere colla senem,
Et sibi blanditias tremula componere voce
Et manibus canas fingere velle comas ;
Stare nec ante fores puduit caraeve puellae
Ancillam medio detinuisse foro.
Hunc puer, hunc juvenis turba circumterit arta,
Despuit in molles et sibi quisque sinus.
At mihi parce, Venus ; semper tibi dedita servit
Mens mea ; quid messes uris acerba tuas ?

ELEGIA III.

Ibitis Ægaeas sine me, Messala, per undas,
O utinam memores ipse cohorsque mei !
Me tenet ignotis aegrum Phaeacia terris ;
Abstineas avidas, Mors precor atra, manus.
Abstineas, Mors atra, precor ; non hic mihi mater
Quae legat in maestos ossa perusta sinus,
Non soror, Assyrios cineri quae dedat odores,
Et fleat effusis ante sepulcra comis,
Delia non usquam ; quae, cum me mitteret urbe
Dicitur ante omnes consuluisse deos.

Illa sacras pueri sortes ter sustulit ; illi
Rettulit e triviis omina certa puer.
Cuncta debant reditus ; tamen est deterrita nunquam
Quin fleret nostras respiceretque vias.
Ipse ego solator, cum jam mandata dedissem,
Quaerebam tardas anxius usque moras.
Aut ego sum causatus aves, aut omina dira,
Saturni aut sacram me tenuisse diem.
O quoties ingressus iter mihi tristia dixi
Offensum in porta signa dedisse pedem !
Audeat invito nequis discedere amore,
Aut sciat egressum se prohibente deo.
Quid tua nunc Isis mihi, Delia, quid mihi prosunt
Illa tua toties aera repulsa manu ?
Nunc, dea, nunc succurre mihi (nam posse mederi
Picta docet templis multa tabella tuis),
Ut mea votivas persolvens Delia voces
Ante sacras lino tecta fores sedeat,
Bisque die resoluta comas tibi dicere laudes
Insignis turba debeat in Pharia.
At mihi contingat patrios celebrare Penates
Reddereque antiquo menstrua tura Lari.
Quam bene Saturno vivebant rege prius quam
Tellus in longas est patefacta vias !
Nondum caeruleas pinus contempserat undas,
Effusum ventis praebueratque sinum ;
Nec vagus ignotis repetens compendia terris
Presserat externa navita merce ratem.
Illo non validus subiit juga tempore taurus,
Non domito fraenos ore momordit equus ;

Non domus ulla fores habuit, non fixus in agris,
Qui regeret certis finibus arva, lapis.
Ipsae mella dabant quercus, ultroque ferebant
Obvia securis ubera lactis oves.
Non acies, non ira fuit, non bella, nec ensem
Immiti saevus duxerat arte faber.
Nunc Jove sub domino caedes et vulnera semper,
Nunc mare, nunc leti mille repente viae.
Parce, Pater, timidum non me perjuria terrent,
Non dicta in sanctos impia verba deos.
Quod si fatales jam nunc explevimus annos,
Fac lapis inscriptis stet super ossa notis:
" Hic jacet immiti consumptus morte Tibullus,
Messalam terra dum sequiturque mari."
Sed me, quod facilis tenero sum semper amori,
Ipsa Venus campos ducet in Elysios.
Hic choreae cantusque vigent, passimque vagantes
Dulce sonant tenui gutture carmen aves;
Fert casiam non culta seges, totosque per agros
Floret odoratis terra benigna rosis;
At juvenum series teneris immixta puellis
Ludit, et assidue praelia miscet amor.
Illic est, cuicumque rapax mors venit amanti,
Et gerit insigni myrtea serta coma.
At scelerata jacet sedes in nocte profunda
Abdita, quam circum flumina nigra sonant;
Tisiphoneque impexa feros pro crinibus angues,
Saevit, et huc illuc impia turba fugit;
Tunc niger in porta serpentum Cerberus ore
Stridet et aeratas excubat ante fores.

Illic Junonem tentare Ixionis ausi
Versantur celeri noxia membra rota ;
Porrectusque novem Tityos per jugera terrae
Assiduas atro viscere pascit aves.
Tantalus est illic, et circum stagna ; sed acrem
Jam jam poturi deserit unda sitim ;
Et Danai proles, Veneris quod numina laesit,
In cava Lethaeas dolia portat aquas.
Illic sit, quicunque meos violavit amores,
Optavit lentas et mihi militias.
At tu casta precor maneas, sanctique pudoris
Assideat custos sedula semper anus.
Haec tibi fabellas referat, positaque lucerna
Deducat plena stamina longa colo ;
Ac circa gravibus pensis affixa puella
Paulatim somno fessa remittat opus.
Tum veniam subito, nec quisquam nuntiet ante,
Sed videar coelo missus adesse tibi.
Tunc mihi, qualis eris, longos turbata capillos,
Obvia nudato, Delia, curre pede.
Hoc precor, hunc illum nobis Aurora nitentem
Luciferum roseis candida portet equis.

ELEGIA IV.

* * * *

Sed ne te capiant, primo si forte negabit,
Taedia : paulatim sub iuga colla dabit.
Longa dies homini docuit parere leones,
Longa dies molli saxa peredit aqua :

Annus in apricis maturat collibus uvas,
  Annus agit certa lucida signa vice.
Nec iurare time: Veneris periuria venti
  Irrita per terras et freta longa ferunt.
Gratia magna Iovi: vetuit pater ipse valere,
  Iurasset cupide quidquid ineptus amor:
Perque suas impune sinit Dictynna sagittas
  Affirmes, crines perque Minerva suos.
At si tardus eris, errabis: transiit aetas
  Quam cito! non segnis stat remeatque dies!
Quam cito purpureos deperdit terra colores,
  Quam cito formosas populus alba comas!
Quam iacet, infirmae venere ubi fata senectae,
  Qui prior Eleo est carcere missus equus!
Vidi iam iuvenem, premeret cum serior aetas,
  Maerentem stultos praeteriisse dies.
Crudeles divi! serpens novus exuit annos:
  Formae non ullam fata dedere moram.
Solis aeterna est Phoebo Bacchoque iuventa:
  Nam decet intonsus crinis utrumque deum.

* * * *

Neu comes ire neges, quamvis via longa paretur
  Et Canis arenti torreat arva siti,
Quamvis praetexens picea ferrugine caelum
  Venturam admittat imbrifer Eurus aquam.
Vel si caeruleas puppi volet ire per undas,
  Ipse levem remo per freta pelle ratem.
Nec te paeniteat duros subiisse labores
  Aut opera insuetas atteruisse manus,

Nec, velit insidiis altas si claudere valles,
Dum placeas, humeri retia ferre negent.
Si volet arma, levi temptabis ludere dextra :
Saepe dabis nudum, vincat ut ille, latus.

* * * *

Pieridas, pueri, doctos et amate poetas,
Aurea nec superent munera Pieridas.
Carmine purpurea est Nisi coma ; carmina ni sint,
Ex humero Pelopis non nituisset ebur.
Quem referent Musae, vivet dum robora tellus,
Dum caelum stellas, dum vehet amnis aquas.

ELEGIA V.

Asper eram et bene discidium me ferre loquebar :
At mihi nunc longe gloria fortis abest.
Namque agor, ut per plana citus sola verbere turben,
Quem celer adsueta versat ab arte puer.
Vre ferum et torque, libeat ne dicere quicquam
Magnificum post haec : horrida verba doma.
Ille ego, cum tristi morbo defessa iaceres,
Te dicor votis eripuisse meis,
Ipseque te circum lustravi sulfure puro,
Carmine cum magico praecinuisset anus :
Ipse procuravi ne possent saeva nocere
Somnia, ter sancta deveneranda mola :
Ipse ego velatus filo tunicisque solutis
Vota novem Triviae nocte silente dedi.
Omnia persolvi : fruitur nunc alter amore,
Et precibus felix utitur ille meis.

At mihi felicem vitam, si salva fuisses,
Fingebam demens, sed renuente deo.
Rura colam, frugumque aderit mea Delia custos,
Area dum messes sole calente teret,
Aut mihi servabit plenis in lintribus uvas
Pressaque veloci candida musta pede,
Consuescet numerare pecus, consuescet amantis
Garrulus in dominae ludere verna sinu.
Illa deo sciet agricolae pro vitibus uvam,
Pro segete spicas, pro grege ferre dapem.
Illa regat cunctos, illi sint omnia curae :
Et iuvet in tota me nihil esse domo.
Huc veniet Messala meus, cui dulcia poma
Delia selectis detrahat arboribus :
Et tantum venerata virum, hunc sedula curet,
Huic paret atque epulas ipsa ministra gerat.
Haec mihi fingebam, quae nunc Eurusque Notusque
Iactat odoratos vota per Armenios.

* * * *

Heu canimus frustra, nec verbis victa patescit
Ianua, sed plena est percutienda manu.
At tu, qui potior nunc es, mea fata timeto :
Versatur celeri Fors levis orbe rotae.
Non frustra quidam iam nunc in limine perstat
Sedulus ac crebro prospicit ac refugit,
Et simulat transire domum, mox deinde recurrit
Solus et ante ipsas excreat usque fores.
Nescio quid furtivus amor parat. Utere, quaeso,
Dum licet : in liquida nat tibi linter aqua.

ELEGIA VI.

Sic fieri jubet ipse deus, sic magna sacerdos
Est mihi divino vaticinata sono.
Haec, ubi Bellonae motu est agitata, nec acrem
Flammam, non amens verbera torta timet ;
Ipsa bipenne suos caedit violenta lacertos
Sanguineque effuso spargit inulta deam,
Statque latus praefixa veru, stat saucia pectus,
Et canit eventus, quos dea magna monet.
' Parcite, quam custodit Amor, violare puellam,
' Ne pigeat magno post didicisse malo.
' Attigerit, labentur opes, ut vulnere nostro
' Sanguis, ut hic ventis diripiturque cinis.'
Et tibi nescio quas dixit, mea Delia, poenas ;
Si tamen admittas, sit precor illa levis.
Non ego te propter parco tibi, sed tua mater
Me movet atque iras aurea vincit anus.
Haec mihi te adducit tenebris multoque timore
Conjungit nostras clam taciturna manus ;
Haec foribusque manet noctu me affixa proculque
Cognoscit strepitus me veniente pedum.
Vive diu mihi dulcis anus ; proprios ego tecum,
Sit modo fas, annos contribuisse velim.
Te semper natamque tuam te propter amabo :
Quicquid agit, sanguis est tamen illa tuus.
Sit modo casta doce, quamvis non vitta ligatos
Impediat crines nec stola longa pedes.
Et mihi sint durae leges, laudare nec ullam
Possim ego, quin oculos appetat illa meos.

Et siquid peccasse puter, ducarque capillis
Immerito pronas proripiarque vias.
Non ego te pulsare velim, sed, venerit iste
Si furor, optarim non habuisse manus.
Nec saevo sis casta metu, sed mente fideli ;
Mutuus absenti te mihi servet amor.
At quae fida fuit nulli, post victa senecta
Ducit inops tremula stamina torta manu ;
Firmaque conductis adnectit licia telis ?
Fractaque de niveo vellere ducta putat.
Hanc animo gaudente vident juvenumque catervae
Commemorant merito tot mala ferre senem.
Hanc Venus ex alto flentem sublimis Olympo
Spectat et infidis quam sit acerba monet.
Haec aliis maledicta cadant : nos, Delia, amoris
Exemplum cana simus uterque coma.

ELEGIA VII.

Hunc cecinere diem Parcae fatalia nentes
Stamina, non ulli dissoluenda deo ;
Hunc fore, Aquitanas posset qui fundere gentes,
Quem tremeret forti milite victus Atax.
Evenere : novos pubes Romana triumphos
Vidit et evinctos brachia capta duces :
At te victrices lauros, Messala, gerentem
Portabat niveis currus eburnus equis.
Non sine me est tibi partus honos : Tarbella Pyrene
Testis et Oceani litora Santonici,

Testis Arar Rhodanusque celer magnusque Garumna,
Carnuti et flavi caerula lympha Liger.
An te, Cydne, canam, tacitis qui leniter undis
Caeruleus placidae per vada serpis aquae,
Quantus et aetherio contingens vertice nubes
Frigidus intonsos Taurus alat Cilicas ?
Quid referam, ut volitet crebras intacta per urbes
Alba Palaestino sancta columba Syro,
Vtque maris vastum prospectet turribus aequor
Prima ratem ventis credere docta Tyros,
Qualis et, arentes cum findit Sirius agros,
Fertilis aestiva Nilus abundet aqua ?
Nile pater, quanam possim te dicere causa
Aut quibus in terris occuluisse caput ?
Te propter nullos tellus tua postulat imbres,
Arida nec pluvio supplicat herba Iovi.
Te canit atque suum pubes miratur Osirin
Barbara, Memphiten plangere docta bovem.
Primus aratra manu sollerti fecit Osiris
Et teneram ferro sollicitavit humum,
Primus inexpertae commisit semina terrae
Pomaque non notis legit ab arboribus.
Hic docuit teneram palis adjungere vitem,
Hic viridem dura caedere falce comam :
Illi jucundos primum matura sapores
Expressa incultis uva dedit pedibus.
Ille liquor docuit voces inflectere cantu,
Movit et ad certos nescia membra modos,
Bacchus et agricolae magno confecta labore
Pectora tristitiae dissoluenda dedit.

Bacchus et afflictis requiem mortalibus affert,
Crura licet dura compede pulsa sonent.
Non tibi sunt tristes curae nec luctus, Osiri,
Sed chorus et cantus et levis aptus amor,
Sed varii flores et frons redimita corymbis,
Fusa sed ad teneros lutea palla pedes,
Et Tyriae vestes et dulcis tibia cantu
Et levis occultis conscia cista sacris.
Huc ades et centum ludis Geniumque choreis
Concelebra et multo tempora funde mero :
Illius et nitido stillent unguenta capillo,
Et capite et collo mollia serta gerat.
Sic venias hodierne : tibi dem turis honores,
Liba et Mopsopio dulcia melle feram.
At tibi succrescat proles, quae facta parentis
Augeat et circa stet, veneranda, senem.
Nec taceat monumenta viae, quem Tuscula tellus
Candidaque antiquo detinet Alba Lare.
Namque opibus congesta tuis hic glarea dura
Sternitur, hic apta jungitur arte silex.
Te canit agricola, e magna cum venerit urbe
Serus inoffensum rettuleritque pedem.
At tu, natalis multos celebrande per annos,
Candidior semper candidiorque veni.

ELEGIA VIII.

Quid tibi nunc molles prodest coluisse capillos
Saepeque mutatas disposuisse comas,

Quid succo splendente genas ornare, quid ungues
Artificis docta subsecuisse manu ?
Frustra iam vestes, frustra mutantur amictus,
Ansaque compressos colligit arta pedes.
Illa placet, quamvis inculto venerit ore
Nec nitidum tarda compserit arte caput.
Num te carminibus, num te pallentibus herbis
Devovit tacito tempore noctis anus ?
Cantus vicinis fruges traducit ab agris,
Cantus et iratae detinet anguis iter,
Cantus et e curru Lunam deducere tentat,
Et faceret, si non aera repulsa sonent.
Quid queror heu misero carmen nocuisse, quid herbas ?
Forma nihil magicis utitur auxiliis.

ELEGIA IX.

Lucra petens habili tauros adjungit aratro
Et durum terrae rusticus urget opus,
Lucra petituras freta per parentia ventis
Ducunt instabiles sidera certa rates :
Muneribus meus est captus puer : at deus illa
In cinerem et liquidas munera vertat aquas.
Iam mihi persolvet poenas, pulvisque decorem
Detrahet et ventis horrida facta coma,
Vretur facies, urentur sole capilli,
Deteret invalidos et via longa pedes.
Admonui quoties ' auro ne pollue formam :
Saepe solent auro multa subesse mala.

Nec tibi celandi spes sit peccare paranti :
Est deus, occultos qui vetat esse dolos.
Ipse deus tacito permisit lingua ministro
Ederet ut multo libera verba mero :
Ipse deus somno domitos emittere vocem
Iussit et invitos facta tegenda loqui.'
Haec ego dicebam : nunc me flevisse loquentem,
Nunc pudet ad teneros procubuisse pedes.
Tunc mihi iurabas nullo te divitis auri
Pondere, non gemmis, vendere velle fidem,
Non tibi si pretium Campania terra daretur,
Non tibi si Bacchi cura Falernus ager.
Illis eriperes verbis mihi sidera caeli
Lucere et puras fulminis esse vias.
Quin etiam flebas : at non ego fallere doctus
Tergebam humentes credulus usque genas.

X.

Quis fuit, horrendos primus qui protulit enses ?
Quam ferus et vere ferreus ille fuit !
Tum caedes hominum generi, tum praelia nata,
Tum brevior dirae mortis aperta via est.
At nihil ille miser meruit ! nos ad mala nostra
Vertimus, in saevas quod dedit ille feras.
Divitis hoc vitium est auri ; nec bella fuerunt,
Faginus adstabat cum scyphus ante dapes.
Non arces, non vallus erat, somnumque petebat
Securus varias dux gregis inter oves.

Tunc mihi vita foret, vulgi nec tristia nossem
Arma nec audissem corde micante tubam :
Nunc ad bella trahor, et iam quis forsitan hostis
Haesura in nostro tela gerit latere.
Sed patrii servate Lares : aluistis et idem,
Cursarem vestros cum tener ante pedes.
Neu pudeat prisco vos esse e stipite factos :
Sic veteris sedes incoluistis avi.
Tunc melius tenuere fidem, cum paupere cultu
Stabat in exigua ligneus aede deus.
Hic placatus erat, seu quis libaverat uvam,
Seu dederat sanctae spicea serta comae :
Atque aliquis voti compos liba ipse ferebat
Postque comes purum filia parva favum.
At nobis aerata, Lares, depellite tela,
Hostiaque e plena rustica porcus hara. ?
Hanc pura cum veste sequar myrtoque canistra
Vincta geram, myrto vinctus et ipse caput.
Sic placeam vobis : alius sit fortis in armis,
Sternat et adversos Marte favente duces,
Vt mihi potanti possit sua dicere facta
Miles et in mensa pingere castra mero.
Quis furor est atram bellis arcessere mortem ?
Imminet et tacito clam venit illa pede.
Non seges est infra, non vinea culta, sed audax
Cerberus et Stygiae navita turpis aquae :
Illic perscissisque genis ustoque capillo
Errat ad obscuros pallida turba lacus.
Quam potius laudandus hic est, quem prole parata
Occupat in parva pigra senecta casa !

Ipse suas sectatur oves, at filius agnos,
Et calidam fesso comparat uxor aquam.
Sic ego sim, liceatque caput candescere canis,
Temporis et prisci facta referre senem.
Interea Pax arva colat. Pax candida primum
Duxit araturos sub iuga panda boves,
Pax aluit vites et succos condidit uvae,
Funderet ut nato testa paterna merum :
Pace bidens vomerque vigent, at tristia duri
Militis in tenebris occupat arma situs.
Rusticus e lucoque vehit, male sobrius ipse,
Uxorem plaustro progeniemque domum.
Sed Veneris tunc bella calent, scissosque capillos
Femina perfractas conqueriturque fores :
Flet teneras subtusa genas, sed victor et ipse
Flet sibi dementes tam valuisse manus.
At lascivus Amor rixae mala verba ministrat,
Inter et iratum lentus utrumque sedet.
Ah, lapis est ferrumque, suam quicumque puellam
Verberat : e caelo deripit ille deos.
Sit satis e membris tenuem perscindere vestem,
Sit satis ornatus dissoluisse comae,
Sit lacrimas movisse satis : quater ille beatus
Quo tenera irato flere puella potest.
Sed manibus qui saevus erit, scutumque sudemque
Is gerat et miti sit procul a Venere.
At nobis, Pax alma, veni spicamque teneto,
Perpluat et pomis candidus ante sinus.

NOTES.

FIRST BOOK.

ELEGY I.

Rural happiness, with the love of Delia, is preferred to a life of military enterprise. The poet, on being invited by Messala to accompany him in the expedition against Antony, wrote this elegy to excuse his non-compliance. In order of time, it comes *second*, after the tenth (see Appendix to Introduction).

1. *Auro:* (arising, viz.: from military service or booty) to be taken with *congerat*, as ablative of the 'means' (Dissen). To join with *divitias*, in the sense of 'a wealth of gold,' does not seem favoured by the 'collocation.'

3. 4. *Quem ... cui:* to be considered as = si quem (cui), quemcumque (cuicumque). Dissen. The indefinite character (vagueness) of the antecedent (*alius*) explains the 'mood' of *terreat ... fugent*. *Labor:* the toil, *i.e.*, of warlike preparation and conflict. With this verse compare: 'et quam vicino terrear hoste roga,' Ovid: Pont: 4. 9. 82. *Pulsa:* properly used of 'instruments of percussion': transferred (by *catachresis*, abusio) to *classica*, which is found with 'inflari' in Virg: Geo: 2. 539.

5. *Paupertas:* 'slender means,' with a reference to the diminution of his patrimony (see Introduction). *Paupertas* hardly answers to the English 'poverty.' *Traducat:* the preposition notes 'change' from the military life which he now desired to abandon. *Inerti:* the meaning is readily gathered from the opposition to *labor*, explained above.

6. *Dum:* not temporal, but (as 'dummodo') restrictive.

7. *Ipse:* *i.e.*, not depending on the labour of servants. *Seram:* the conjunctive (see Kennedy's public school grammar, 94) is used *independently*, with sometimes a potential, sometimes a concessive, sometimes (as here, probably) an *optative* force; it is also jussive or hortative.—The context will generally determine what precise shade of meaning was present to the mind of the writer.

8. *Poma:* for 'pomi,' *fruit*-trees ('pomus' occurs 2. 1. 41.) *Facili:* perh: 'ready.' Used passively in v. 40. comp: the use of 'penetrabilis.'

11. 12. *Nam, &c.:* the connexion seems to be: 'I have a right to expect to be thus prospered, since I duly reverence the rustic Gods.' *Veneror* would naturally have for its objects *stipitem . . . lapidem*, which are turned into nominatives in the subordinate (disjunctive) clauses. The 'ordo verborum' is: *nam veneror, seu stipes desertus in agris habet florea serta, seu vetus lapis in triviis (hab: fl: ser:) Serta*: the rude figures of deities were thus graced by the people.

13. *Novus annus*: *i.e.*, 'novus quisque annus.' *Pomum*: = 'genus pomorum' (Dissen).

14. *Agricolæ*: adject: in agreement with *deo* (from Virg: Ecl: 10. 24, probably 'Silvanus'). Cf: 'garrula *silvestri* fistula sacra *deo*' (Tib. 2. 5. 30). *Ponitur ante* (*adv*: local); equivalent to *anteponitur* (Dissen), and used elegantly with the dative. *Libatum*: (participle) *i.e.*, 'as a selected offering'; said of a part taken out of the entire stock. It answers to 'first fruits.'

15. *Rure*: a particular rural spot, estate, farm (a common usage.)

16. *Quae*: = 'ut ea.' *Final* use of subjunctive.

18. *Priapus*: a rural deity, protector of orchards, vineyards, &c., in which his figure, painted red and represented with a sickle, was set up. Connect with *ruber custos* foregoing. The *postponement* of a leading or emphatic word often serves (Dissen) to continue the interest, and prevent a tame conclusion (especially serviceable in elegiac couplets).

19. *Nunc pauperis*: see note on v. 5.

20. *Fertis*: 'obtain.' *Vestra*: = 'due to you.' *Lares*: generally, the deities presiding over *the whole* domestic property; in contra-distinction to the guardians, each of his special department, before enumerated (vv. 14—18): see Class: Dict.

21. *Tunc*: explained by *felicis quondam* preceding. *Lustrabat*: *i.e.*, at the annual 'purification' (*lustratio*), when the victim (consisting of 'vitula,' or 'agna,' or 'porca' acc: to the means of the offerer) was solemnly led three times round the fields (whence also the ceremony was called *Ambarvalia*):—a religious act which served for the 'purification' of the entire property and stock. (See Smith's Dict. of Ant., under 'Lustratio' and 'Fratres Arvales'; and comp: our 'beating of bounds.')

23. *Quam* ('ut eam') *circum clamet*: *final* use of subjunctive; = 'for the youth to circle round with the invocation,' &c.

25. *Jam*: *i.e.*, 'henceforward.' The right reading in this line has been much disputed: the conjecture of Dissen, 'modico (possum) . . . in arvo' is ingenious. But (with *modo non* cf. vv. 29—32) the style here seems *apologetic*, as in Virgil's praise of country life. Naturally, from the manly vigour of the Roman character.

26. *Nec*: = 'et . . *non*.' The *negative* belongs to the whole succeeding phrase (dependent on *possum*): 'not to be ever bound on (condemned to) the long march.'

27. *Canis*: called also 'Canicula,' and 'Sirius' (see Dict.)

31. The 'ordo' is: *non pigeat sinu referre domum agnamve fetumve capellae desertum oblita matre.*
Non . . . pigeat: the conjunctive here (as in the preceding couplet) is used *potentially*. This use is commonly explained as *conditional*, depending on some reservation or suppressed thought. See Kennedy on uses of the conjunctive. (Public School Grammar.)

33. Cf. Tib: 4. 1. 188, *et domino satis et nimium furique lupoque.* Cf. also, Horace Ep. 1. 6. 46.

35. 36. *Pastorem . . . lustrare*: the 'lustratio (purification) pastorum' (see Tib: 2. 5. 90) formed part of the ceremonial at the *Palilia*. This festival (see Ovid, Fasti 4. 727, sqq:) was observed on the 21st of April, in honour of *Pales*, an agricultural deity, protectress (in some authors a *male* divinity) of shepherds and flocks. *Lacte*: Her image was sprinkled with milk to propitiate her favour. Placidam: *i.e.*, 'ut sit placida.' This anticipation of the (intended) consequence is called '*prolepsis*.' Cf. Virg. Æn. 10. 103.

38. *Fictilibus*: substantively (in next line, an adjective). *Puris* = an apology for the homeliness of the material. 'Cum (seeing that) pura sint' (Dissen).

39. *Primum*: i.e., in olden time.

40. *Facili*: i.e., 'easily moulded, pliable.' Observe the *late* position of *que*. This is not to be imitated, except only, and that rarely, in the latter part of a pentameter, where metrical convenience justifies it. It is quite Ovidian, so used. [*Que* should be subjoined to the *first word* of a clause which it connects; but if the *first two words* form one expression, or are otherwise intimately related, it is sometimes no violation of the rule to place *que* after them; e.g., such a collocation as 'de facilique luto' is quite admissible.] Obs: also, the quadrisyllabic ending of the preceding couplet; this is not uncommon in Ovid, but should be rarely employed by the student.

43. *Satis est*: (the 2nd) to be connected with *si licet, &c.*

45. *Jure*: literally, 'by right;' i.e., 'as he deserves to be.'

46. The trisyllabic termination (found occasionally in Tibullus) is not an Ovidian usage, and is by no means to be imitated.

47. 48. The poet now adduces his attachment to Delia, as a further bar to his acceptance of Messala's invitation. *Pereatque*: regularly, the two *substantives* would be connected by *que*; but the verb, common to both members, is (poetically) allowed to occupy the position of the *latter* substantive. [The collocation is as though the verb were introduced twice.] The irregularity is sufficiently common; cf: 1. 3. 56. 2. 6. 23. Compare, also, Horace 1. 11. 4. 'Seu plures hiemes seu tribuit Jupiter ultimam,' and 2. 19. 28.,

'pacis eras mediusque belli.' In verse composition, the employment of this licence, with good effect, requires judgment, and it is best avoided by the beginner.

Pereat . . . potius quam fleat: cf. 'sed illum potius ego traham quam ille me retineat' (Livy, 28. 44). 'Abjicito potius quam, quo perferre juberis, clitellas ferus impingas' (Hor. Ep. 1. 13. 6. 7.) *Nostras*: = '*meas*.' For the short final vowel before *sm.* see note on 1. 5. 26.

50. *Praeferat*: 'display.' It was customary to put up trophies of victory before the doors of Roman houses. Cf. Virg. Æn. 7. 183.

51. *Vincta praecordia ferro*: with this (a common metaphor) comp. Horace 1. 3. 9., 'illi robur et aes triplex praecordia circum.'

52. *Janitor*: not literally in that capacity; it is a comparison, strengthened by the absence of a particle (ceu. ut) of comparison.

53. *Laudari*: i.e., he was indifferent to military *fame*.

54. *Segnis, &c.*: i.e., as one who declined campaigning.

55. 56. Touching lines: they are referred to in Ovid's beautiful elegy on the death of Tibullus; but *Nemesis* is there the speaker, not *Delia!*

57. *Lecto*: 'bier.' *Arsuro*: 'destined to the flames.' Partic: in rus (except in venturus, futurus, &c.) expresses more than mere futurity. See Madvig 424.

60. *Stat*: emphatic, = 'is fixed immovably' (Dissen). Cf. Virg. Æn. 6. 470.

63. *Laede*: 'grieve;' i.e., my spirit (*manes*) by immoderate manifestations of sorrow. *Parce, &c.*: cf. 'Parce tamen lacerare genas, nec scinde capillos' (Ov. Trist. 3. 3. 51.)

66. *Jam*: = 'soon, ere long.'

68. *Capiti*: Dissen takes this as *ablative*. Cf. tun capite cano amas? (Plaut. Merc. 2. 2. 34.)

69. *Hic*: i.e., in the field of *love* (frequently represented under the image of warfare; cf. 2. 6. 6). Connect this with *Interea . . . jungamus amores* foregoing. This opposing of the campaign of love to the less agreeable campaign he was declining, is ingenious, and forms a neat termination to the poem. Comp. also Ov. Am. 1. 9. 1. 'Militat omnis amans et habet sua castra Cupido.' Hor. 3. 26. 2.

70. *Cupidis*: i.e., 'greedy of gain.' So 'rebus *egenis*' (without case), Virg. Æn. 6. 91.

71. *Composito acervo*: i.e, 'garnered store,' by reason of which (ablative of *cause*) he was without anxiety (*securus*). Cf. Hor. 2 Sat. 3. 110, 111.

ELEGY II.

THIS Elegy (the latter half of which is given) is properly the fifth in order of writing (see App. to Introd.) *The poet had found the door of Delia closed to him; and he pleads earnestly for re-admission.*

1. *Hanc*: reference is to an enchantress (*saga*) whom Tibullus had consulted in furtherance of this amour. For similar descriptions of enchantresses, see Virg. Æn. 4. 487. sqq; Ov. Fast. 2. 571. sqq: *Ducentem*: cf. 'quae sidera excantata voce Thessala lunamque coelo deripit' (Hor. Ep. 5. 45). Also, Tibull. 1. 8. 13, 'cantus et e curru Lunam deducere tentat.' Witches were supposed to have the power of shifting the heavenly bodies at will;—an idea perhaps traceable to the phenomenon of falling stars.

2. Cf. 'illa magas artes Æaeaque carmina novit, inque caput rapidas arte recurvat aquas' (Ov. Am. 1. 8. 6).

3. Cf. 'evocat antiquis proavos atavosque sepulcris, et solidam longo carmine findit humum' (Ov. Am. 1. 8. 17). Compare also the account of "The Witch of Endor" (1 Sam. 28).

4. Cf. 'possim crematos excitare mortuos' (Hor. Ep. 17. 79), and 'attollere bustis corpora . . . . plenas antiquis ossibus urnas egerere' (Stat. Theb. 4. 507).

5. 6. *Jam . . jam*: 'at one time . . at another' [as 'modo . . . modo']. *Infernas catervas*: i.e., "the evoked spirits,' referred to in the foregoing couplet. *Tenet*: explained by the opposed expression *jubet referre pedem.*——*Stridore*: 'muttering;' = 'murmure" (Ov. Met. 7. 251), a word proper to magic rites and colloquy with the spirit-world. Comp. lxx. 1 Sam. 28. 7. γυναῖκα ἐγγαστρίμυθον, and Isaiah 8. 19. 'wizards that peep and *mutter*,' (qui *strident* in incantationibus suis. Vulg.) *Aspersas lacte*: this rite is mentioned by Statius (Theb. 4. 545), 'Argolicas magis hue appelle precando Thebanasque animas; alias avertere gressus, *lacte* quater *sparsas*, maestasque exce dere luco, nata, jube.'

8. *Orbe*: = coelo; 'in the sky.' Cf. 'cum voluit, toto glomerantur nubila coelo, cum voluit, puro fulget in orbe dies,' Ov. Am. 1. 8. 9. Cf., also, Hor. Od. 3. 3. 7.

9. *Medeae*: daughter of Æetes, king of Colchis, celebrated for her practice of magic (see Cl. Dict.) *Tenere*: 'to *possess*' (Colchian drugs).

10. For 'Hecate,' see Class. Dict. In illustration of *canes perdomuisse*, cf. 'cui (Cerbero) vates melle soporiferam et *medicatis* frugibus offam objicit' (Virg. Æn. 6. 419).

11. *Fallere*: here, as elsewhere, *absolutely*; an accus. case need not be supplied. [The individual against whom the incantation was to operate (*fallere*) was the poet's rival in Delia's affection]. *Quis* = 'quibus.'

12. *Despue*: a superstitious act, for the averting of evil, for which (as also for the 'religious' number [*ter.*]) cf. Ov. Met. 7. 190. Also, below. v. 50., 'despuit in molles et sibi quisque sinus.'

13. [Transition to a different topic; the poet is about to affirm and prove his constancy in love]. *Quid credam?* a formula for announcing (Dissen) anything striking or surprising, as, in this case, the proposal of the enchantress to rid him of his passion for Delia (*amores solvere*: v.v. 13. 14). *Nempe*: a collat. form of *namque*: it refers to something preceding, and is explanatory, or corroborative, and with *ethical* force, expressive of some feeling (Dissen). 'Why! she moreover declared,' &c. For *eadem*, see note on i. 10. 15.

15. *Lustravit taedis*: this 'purification' is elucidated by Claudian (Pan. Honor. 324), *lustralem* sic rite *facem*, cui lumen odorum *sulfure* caeruleo nigroque *bitumine fumat*, circum *membra* rotat doctus *purganda* sacerdos.' *Nocte serena*: i.e., 'lucente luna' (Dissen), with the further idea that the sky was cloudless and the weather calm.

16. *ad deos*: = 'ad aras deorum' (Dissen). *magicos*: i.e., the *infernal* deities, who were invoked in magic.

17. 18. Tibullus did not allow the witch to *complete* his emancipation. (see vv. 13. 14); an evidence of his strong attachment to Delia. *Abesset*: = 'ut abesset.' *velim*: the *potential* use of the conjunctive is often *conditional* (Kennedy's Grammar, 94), making an assertion modified by some *reservation*, or suppressed thought,—sc: 'si possim.'—Cf. '*quo sine* nec possit vivere, posse velit' (Ov. Art. Am. 2. 454.)

19. He impresses the same point (v. 13, note) by contrasting himself (in his readiness to share poverty with Delia) with a certain lover who had left her, *preferring* the glory and booty of a campaign.

20. *qui maluerit*: = 'quum is,' 'inasmuch as he,' &c. *Causal* use of relative with subjunctive; the fact (viz., his 'preference') is stated *as a reason* for his being called, [an argument showing him to be] *ferreus*. Obs. the position of *stultus* (fool that he was) and see note on 1. 1. 18.

21. Licet: when this takes the subjunctive, 'ut' is commonly omitted; 'he may,' 'let him,' &c. *Ante* (adverb): i.e., 'before (him).' So Forbiger, who compares 'pallida Tisiphone; morbos agit *ante* metumque.' Virg. Geo. 3. 552.

25. *Ipse*: 'I, on my part,' opposed to; '*ille*,' above; *modo*: = 'si modo.' *Possim*: potential, use; = 'were able (content).'

26. *Solo*: 'solitary.' Cf. Virg. Æn. 11. 571. Well opposed by the poet to his rival's busy life.

27. *Dum*: see note on 1. 1. 6. *Teneris*: the epithet is transferred to *lacertis;* properly applying to the *inward feeling* itself; 'in tender embrace.'

28. *Mollis*: predicate.

29. *Amore secundo*: the probable sense is: 'when the course of true love is running smooth (prospering).' *Tyrio*: see 'murex;' and cf. Virg. An. 4. 262, and Geo. 2. 506.

30. *Cum*: adverb. *Fletu*: for the ablative without preposition, Dissen quotes, 'dentibus infrendens gemitu' (Virg.).

32. *Ducere*: = 'adducere.' The use of simple for compound forms is poetic; cf. *Mitteret* 1. 3. 9. *Sonitus*: referring to the *silanus*, a jet of water spirting from a 'Silenus' head,' used in luxurious Roman houses. Cf. Celsus, 3. 18., 'confert etiam aliquid ad somnum *silanus* juxta cadens.'

33. A new point. If the bar to the success of his suit chance to be any offence against Heaven, he professes his readiness to undergo the merited punishment. *Verbo*: abl. instr. = 'idle word.' Not the *deliberate* utterance of impiety.

34. *Poenas luit:* i.e., by being condemned to speak *unheeded.*

35. 36. *Feror*: 'am reputed.' He is merely *suggesting* possible errors, not pleading guilty to anything. 'Can it be that I,' &c. (*Num*, in view of the *negative* answer): 'I am not aware,' &c.

Incestus: generally, in the sense of 'wicked,' as 'incesto addidit integrum' (Horace). Young suitors can be imagined thoughtlessly seizing these *serta*, to decorate the portal of the fair one (Dissen).

37. *Merui*: i.e., in a bad sense. *Templis*: dative; cf. 'terrae procumbere;' also, 'fluenti rivo (in rivum) jacere' (Virg.).

41, sqq. The conclusion: all are liable to the tender passion, and none can afford to make sport of the hapless lover; lastly, Venus is besought to be propitious, and not to try her votary too severely or too long.

Tu: of general application; it was common for lovers (waiting, or excluded) to be objects of notice and merriment to the passers by. *Laetus*: i.e., 'happy in your own immunity.' *Caveto*: observe the appropriateness here (with *mox*) of the future form of imperative.

42. *Uni*: probably the best reading (Dissen). *Deus*: i.e., 'Amor.'

44. *Senem*: i.e., 'in his old age,' in apposition with 'eum,' understood.

45. *Sibi componere*: = 'rehearsing to himself.'

46. *Velle*: implying that the attempt ('conari,' Dissen) was not very successful.

48. *Detinuisse*: i.e., for the purpose of securing her good offices with her mistress.

50. *Despuit*: the youths, while crowding round such an one, would perform this act in deprecation of a similar fate. (See note on v. 12). With '*circumterit*,' comp. 'omnis plebeio teritur praetexta tumultu' (Stat. Silv. 1. 9. 237).

52. *Messes uris, &c.*: a proverbial phrase to express damaging one's own cause. Cf. 'vineta sua caedere' (Hor.), and 'vestras spes uritis' (Virg.).

ELEGY III.

1. The poet was accompanying his friend and patron, Marcus Valerius *Messala* Corvinus (see General Introduction and Class. Dict.) on a military expedition into the East, when he was taken ill at Corcyra (Phaeacia), and compelled to return to Rome.

2. Supply 'eatis.' *Cohors*: i.e., 'retinue,' staff.' Cf. Hor. Sat. 1. 7. 23. Ep. 1. 3. 6. and 1. 8. 14.

5. After *mater, soror, Delia*, supply, in each case, 'est.'

6. *Quae legat*: final use of subjunctive; = 'ut ea,' &c.

Maestos: the dark folds of the mourning habit are so termed, as betokening sorrow, as being its outward emblem. Compare '*maesta* vestis' (Propert.). See also Tib. (Lygd.) 3. 2. 17. 18.

7. *Quae dedat*: connect with *Delia* only. *Cineri . . odores*: cf. Ov. Trist. 3. 3. 65, 'ossa tamen facito parva referantur in urna, ... atque ea cum foliis et amomi pulvere misce.' Odores: *Assyrius* is frequently put for *Syrius*; (cf. Hor. 2. 11. 16) and the spices, &c., of the East were said to be *of Syria*, because *shipped thence* for Italy.

10. *Ante:* temporal adverb.

11. *Pueri:* it seems to have been customary at Rome for soothsayers (*boys* as well as men) plying their trade ('quaestus causa hariolantes,' Cic. de Divin.) in the thoroughfares (triviis) to be resorted to in private matters; such persons were always at the service of any desirous to take the omens by lot-drawing. Cf. 'fallacem Circum vespertinumque pererro saepe Forum. assisto divinis' (Hor. Sat. 1. 6. 113). *Sustulit:* i.e., 'ex arca.' For *ter*, see note on 1. 2. 12.

12. *Etriviis:* the *trivia* were the *local* source when the oracle was given. *Rettulit puer:* i.e. from the place. *in triviis*, to which he had been sent to take the omens (Dissen).

13. *Reditus:* 'the poet's safe return home' was the answer to each of *several (omnes, ter, cuncta)* consultations; hence the plural (Dissen). *Dabant:* i.e., 'gave assurance of, promised.' For the *weaker* sense of *deterrita*, cf. 'me nemo *deterruerit* quin ea sit in his aedibus' (Plaut.), 'put me off (believing) that,' &c.

14. *Respiceret:* in the sense of 'regarding anxiously, regretfully,' and with reference to her feelings *subsequently to his departure* (Dissen).

15. *Ipse ego solator, &c.:* the sense is, that even the poet himself, while re-assuring her and striving to allay her fears *(solator)* was not without his misgivings. *Mandata dedissem:* a usual formula of parting and leave-taking.

17. *Sum causatus:* i.e., 'made a reason, or excuse (for delaying).' *Aves:* i.e., unfavourable indications observed in the flight of birds.

18. *Saturni sacram diem:* i.e., Saturday, the Jewish Sabbath; to which even those who had no reverence for the institution, seem to have paid a certain deference (mock deference?) as a 'dies nefastus.' See Ov. Art. Am. I. 415, 'quaque die redeunt *minus apta gerendis* culta Palaestino septima sacra Syro. Cf. also Hor. Sat. 1. 9. 69, &c. *Tenuisse*: belonging to last accusative only; the varied construction is more vigorous.

20. For this superstition, cf. 'ter pedis offensi signo est revocata,' (Ov. Met. 10. 452); also 'pes tuus offenso limine signa dedit' (Ov. Heroid. Laod. Protes. 88). The 'ordo' is: *dixi pedem in porta offensum dedisse mihi signa tristia.*

22. *Sciat*; viz., by the adverse issue; (*imperative*). Tibullus, as it were, preaches to all the doctrine he had himself learned by experience. See on v. 1. *Prohibente deo:* perh: generally, = 'in the face of Providence'; the reference need not be restricted to the *particular* deity *(Amor.)*

23. Delia had been a devoted worshipper of Isis; and on the score of her piety Tibullus appeals to the Goddess to recover him from his malady (see on v. 1.) For the Egyptian deity *Isis* (and for *Osiris*, below) see Class. Dict. The worship of Isis was prevalent in Greece, and had, more recently, become popular in Rome also.

24. *Aera:* i.e., the 'sistrum,' or rattle, employed in the ceremonies of the Goddess. *Repulsa:* the prefix denotes *repetition* of the act. (Dissen. Cranstoun.)

26. *Picta ... tabella:* representations of individuals cured were hung up in the temples of those divinities by whom the cures were supposed to be effected; and esp. was this so in temples of Isis at Rome; cf. Juv. Sat. 12. 28, 'pictores quis nescit ab Iside pasci?' Isis is sometimes entitled 'Salutaris' in inscriptions. *Posse:* sc. te. Compare also, 'licia dependent longas velantia sepes, et posita est meritae multa tabella deae' (Diana of Aricia) Ov. F. 3. 267.

27. *Votivas persolvens voces:* i.e., in fulfilment of the vows she offered for my recovery.

28. *Lino:* the servants of the Goddess wore *linen* garments.

29. *Bis die:* i.e., at sunrise and sunset.

30. *Debeat:* i.e., in virtue of her vow, and in return for the boon conferred on her lover (see on v. 23). *Insignis:* cf. Hor. 3. 20. 6. *Pharia:* = 'Egyptian.' See Class. Dict. under 'Pharos.' Obs. that the ending (owing to the connection between preposition and case) is, in effect, rather quadrisyllabic than trisyllabic.

32. *Menstrua:* such offerings were wont to be made on the Calends of each month.

33. The poet's present circumstances, sickness and peril of life (see on vv. 1. 23) naturally lead him into the train of reflection about to follow. *Saturno rege:* i.e., 'during the golden age'; *rege* = regnante (abl. abs.) See Class. Dict., and cf. Ov. Am. 3. 8. 35—46, Met. 1. 89. sqq.; Catull. 64. 6, 7.

34. *Tellus:* i.e. 'the world,' including land and water. *In longas vias:* 'into long routes.' Cf. 'in longas orbem qui secuere vias' (Ov. Am. 2. 16. 16.)

35. 36. *Pinus:* i.e., 'the ship' (built of pine-wood). *Effusum:* 'spread,' 'flowing.' For the position of *que*, see note on 1. 1. 40.

37. Compare 'mercator *vagus*' (Horace). *Compendia:* 'gains.' (See Dict.) Connect *ignotis repetens terris.*

38. *Presserat:* 'had freighted.'

42. *Qui regeret: final* use of subjunctive; '*to* mark out.'

43. *Ipsæ:* 'of themselves'; i.e., without bees, which were wont to hive in them.

44. *Securis:* their owners were *without anxiety* on the subject of supplies. *Ubera lactis* = ubera lactea, Virg. G. 2. 525.

46. *Duxerat:* 'had fashioned.' Cf. 'leves ocreas ducunt argento,' Virg. Æn. 7. 634.

48. *Mare:* = 'maris pericula (sunt)' *Nunc leti multa reperta via:* this is the simpler reading of Heyne. Compare '*mortis aperta via est*' (1. 10. 4). But we have retained (with Dissen) the more difficult and perhaps more scholarly expression; '*Repente* sententiae terrorem auget,' says Dissen.

49. *Timidum:* 'though I fear (for my safety).' Consciousness of impiety (*perjuria*) is denied to be the *cause* of his 'timor.' *Fatales:* 'allotted by fate,' destined. *Fac stet:* = 'fac ut stet.'

53. *Immiti:* esp. as being premature.

54. *Dum sequitur:* = 'while he *was* attending.' In Latin, a statement in present time of the circumstances in which a past act or event took place, is very usual (both in prose and verse) where the past tense would be *regular.* Cf. 'dum haec geruntur, nunciatum est,' &c. (Livy). The irregularity adds vividness to narrative. *Sequiturque:* See note on *pereatque*, 1. 1. 47.

55. *Facilis:* i.e., 'compliant.'

57. 58. *Vigent*: in the sense of being 'in full play, all alive.' *Sonant:* active; cf. '*sonante* mixtum tibiis *carmen* lyra (Horace).

59. *Seges:* = 'field.' Similarly in Virgil, Horace (see Dict.)

60. *Benigna:* perh. 'genial.' *Rosis:* join with *floret.*

61. *Series:* i.e., a band of youths joined hand to hand in dancing (sero).

62. *Praelia:* 'love-making' is very commonly represented under the image of warfare (see 2. 6. 2 and note.)

63. Cf. Virg. Æn. 6. 442.

64. *Insigni:* conspicuous by reason of the *adornment;* perh. = 'honoured.'

65. *Scelerata:* cf. 'sceleratum limen' (Virg.); so termed from the presence of 'the wicked.'

67. *Impexa feros angues:* i.e., with fierce snakes all uncoiled. The participle, properly belonging to *angues*, is transferred, by hypallage, to *Tisiphone.* The accusative (Greek usage) defines *the part* in reference to which the statement (*impexa*) holds (see Madvig, 237 a.) Cf. 'Nigrantes *terga* juvencos' (Virg.) For the idea, compare: implexae angues Eumenides' (Virg. Geo. 4. 482) *Pro* (in lieu of) *crinibus:* an adjunct to *angues*, explaining and rendering less harsh the phrase *impexa angues.*

69. *Niger:* cf. 'atras aures' (Cerberi), Hor. 2. 13. 35. *Ore:* = 'oribus.' *Serpentum:* dependent on *ore:* which latter join with *stridet* (hisses) Cf. Hor. 3. 11. 17: 'Cerberus, quamvis furiale centum muniant angues caput ejus.'

74. *Assiduas:* in the primary sense, = 'ever at his side.' *Atro:* 'gory.' With *porrectus, &c.* (above) comp. Virg. Æn. 6. 595.

75. *Circum:* adverb. *Stagna:* root 'sta,' = '*standing* water, pools.'

76. *Jam* repeated notes instantaneity, or the very point of acting or being about to act. Cf. 'jamjamque tenet' (Virg.) With *sitim* (equivalent to 'sitientem') comp. 'nec bibit e gemma divite nostra sitis' (Prop.)

77. *Numina laesit:* 'outraged the majesty of,' &c.

78. *Cava:* i.e., pierced, with holes through them. *Portat:* 'discharges.' For *Danai Proles* (Danaides) and other proper names see Class. Dict., and with the whole passage 67—77. comp. Hor. 3. 11. 15—24.

79. *Violavit amores:* the sense is: 'has interfered with my love to Delia (in my absence.)'

80. 'And has wished me a long campaign.' His detention abroad by sickness seems to be attributed to the malicious wish of some rival. Cf. 2. Sam. 11. The late position of *et* (similarly in l. 2. 50) is not to be imitated; *et* should never come *later* than after the first word of a clause connected by it.

81. *Maneas:* depending on *precor*, with the usual ellipse of 'ut.'

83. *Longa:* proleptic, join with the verb.

87. *Ante:* temporal adverb.

89. For the accusative, see note on v. 67. Cf. 'Tisiphone canos, ut erat, *turbata capillos*' (Ovid.)

90. *Obvia:* 'to meet me.'

91. 92. *Hunc . . . illum:* Cf. Virg. Æn. 7. 252. 272. *Roseis:* in reference to the roseate hues of early morn. Cf. Ov. Am. 2. 11. 55, 'Haec mihi quamprimum coelo nitidissimus alto Lucifer admisso tempora portet equo.' For this (rare) use of *Lucifer* cf. Ov. F. 1. 46. and Prop. 2. 19. 28.

ELEGY IV.

* * * * *

1. 2. The necessity of *patience*, in dealing with a wayward and capricious favourite.

3. 4. *Longa dies:* i.e., 'time'; cf. 'postque diem longam nudata cacumina silvae ostendunt' (Ov. Met. 1. 346.) *Docuit . . . peredit:* aoristic; the perfect is sometimes employed (after the manner of the Greek aorist) to express what is wont to happen (Madvig, 335). With *molli*, &c., compare, 'quid magis est saxo durum, quid mollius unda? dura tamen molli saxa cavantur aqua' (Ov. Art. Am. 1. 476).

6. Compare (Lucr. 1. 2) '*Coeli* subter labentia *signa*' ('constellations.')

Certa vice: 'in regular order, succession'; abl. of manner.

7. *Veneris:* subjective genitive.

9. *Valere:* 'to hold good, be binding.'

10. *Cupide:* i.e., 'passionately.' *Ineptus:* 'foolish, reckless.'

11. *Dictynna:* Diana, as goddess of the chase, (δίκτυον). See Class. Dict.

12. *Affirmes:* i.e., falsely, depending on *sinit*, with ellipse of 'ut.'

Crines: these (on which the goddess prided herself) were yellow or golden: Dissen, referring to Pind. Frag. 5.

Perque: The irregular collocations (here not inelegant) may rarely be imitated.

13. *Patience*, however (see on v. 1) must not degenerate into 'dilatoriness.'

Transiit: = 'is gone'; not aoristic. [The reading adopted is approved in Dissen's *note.*]

14. *Non segnis stat, remeatque dies:* this will become clear, if we regard *non segnis stat* as = 'celeriter it.' Compare 'itque reditque' (Virgil, &c.)

17. *Jacet:* i.e., is languid, prostrate in strength. *Fata:* i.e., 'the inevitable period,' or 'doom,' from 'for,' = that which has been (authoritatively) spoken, *decreed.*

18. *Prior:* i.e., in advance of the others;' reference is to the *victorious* racer. Cf. 'ruuntque effusi carcere currus' (Virg.) *Eleo:* Elis was famous for the Olympic games.

19. *Jam:* Connect with *vidi*, in the sense of 'ere this,' 'before to-day'; similarly, in Greek, ἤδη. *Premeret:* (eum) = instaret, adesset (ei).

20. *Stultos:* i.e., stulto modo actos; (so as to be all barren and unprofitable). Comp. 'tunc crassos transisse dies.... jam seri... ingemuere' (Persius); 'nec quererer tardos ire relicta dies' (Ovid).

21. *Exuit annos:* i.e., puts off old age (in putting off its skin). *Novus:* proleptic, predicating an immediate effect of the verbal action; casts its skin and thereby renews its youth.

* * * *

25. On compliance with the humours of a companion. *Neu:* (ne) it is said that 'ne' with pres. conjunct. 2nd pres. is hardly good Latin and that in prohibitions the perf. is almost invariably used. There are some difficult cases, however; it will be enough to refer the student to Kennedy's Gr. 94. Roby, 1598, and Madvig. 386, 1.

26. Cf. 'hiulca *siti* findit *Canis* aestifer arva' (Virg. Geo. 2. 353.) *Siti:* 'drought.'

27. *Picea ferrugine:* 'black cloud' ('picea nubes,' Ovid) is meant.

28. *Admittat*: 'be hastening on' (active). Compare the expression, '*admisso* equo' (at full gallop). *Imbrifer:* 'nimbrifer' has been suggested to avoid the metrical difficulty, as, similarly, 'sic' for *hic* in 2. 4. 38. The licence, however (very rare in pentameters) is found in Ovid: 'Thessalicamque adiit hospes Achillis humum,' and 'illo quod subiit Æsone natus opus.'—[In Hexameters it is more frequent, and quite Virgilian; but should be avoided by the learner.—Obs. it occurs *at* the 'arsis'; but 'lengthened *by* the arsis' is a doubtful explanation; the original long quantity (as in Plautus, &c.) of certain verbal and other terminations (e.g. legit, from λεγειτ, λεγει) is laid stress on by Wagner in his introduction to the *Aulularia*. For a fuller account see Papillon's Philology.]

31. *Labores... opera:* Transition to 'rustic labour' (from 'yachting,' v. 29). Observe the unusual form 'atteruisse.' With regard to the *tense*, Madvig observes that the perfect infin. act., poetically used for the present infinitive, occurs only as a simple infinitive after a verb, not as a subject, nor in the accusative with infinitive' (407. 2). *Insuetas:* used *absolutely*, like some other adjectives (rudis, nescius, egenus, &c.) which usually govern a case.

33. *Insidiis:* 'with toils, snares.' The topic here is 'hunting.'

34. *Dum* (see on 1. 1. 6) *placeas:* this is to be taken with the *leading* clause. The general sense here is: 'anything to please him.'

35. *Arma:* The reference is to 'fencing.'

36. *Nudum dare* (latus): to 'expose'; opp. to '*tegere* latus.' Terms proper to the 'arena.'

37—42. In praise of poetry, ill-appreciated by the sordid and avaricious. *Superent:* i.e., in the value put upon them. *Carmine:* in poetic story, as distinguished from actual fact.

Ni sint: 'but for the existence of poetry.' For the proper names see Class. Dict. and with this passage compare Hor. 4. 9. 25—28.

Robora: i.e., 'trees.' *Vehet:* observe the zeugmatic application of this word to the two former members of the sentence, it being proper to the last only. For the sentiment compare Virg. Æn. 1. 607—609. Dissen remarks on this couplet as an example of elegant and effective collocation.

ELEGY V.

THIS is the Fourth Elegy, in chronological order. (See App. to Introd.) *The poet, relenting from a quarrel with Delia, expresses his penitence and desire for reconciliation.*

1. *Asper... loquebar:* i.e., in his embittered feelings, he had boasted (*gloria*) indifference towards her. *Bene ferre:* cf. 'excipit Æneam illic animoque domoque, non *bene* discidium Phrygii *latura* mariti Sidonis' (Ov. Met. 14, 79).

2. *Gloria fortis:* i.e., 'bravado.' *Mihi:* i.e., 'a me'; the dative of the 'remoter object' (Kennedy).

3. *Citus turben:* compare Virgil's description, Æn. 7. 378. sqq., also Ov. Am. 2. 9. 28. 'nescio quo miserae *turbine* mentis *agor*.'

4. *Celer:* connect with *versat.* *Ab.* = 'by the help of'; a rare (poetic) usage, for the simple 'ablat. instrumenti.' The thing, or quality, is personified, and treated as an agent (Roby and Kennedy.) Cf. 'torrida ab igni' Virg. Geo. 1. 234) 'siccata ab aestu' (Ov. Met. 6. 341) 'nulla factus ab arte decor' (Ov. F. 2. 764).

5. *Ferum:* sc. 'me.' *Ure... Torque:* in these terms there is a reference to the severities to which slaves were frequently subjected. For similar expressions cf. 2. 4. 5., 2. 6. 5.

6. *Horrida verba:* cf. (Praetorianos) 'allocuti sunt praefecti ex suo quisque ingenio mitius aut *horridius*' (Tac. His. 1. 82.)

7. He reminds her (in evidence of his attachment) of what he had done for her during a recent illness, &c. *Ille ego:* an elegant combination; refers to the preceding description, and the sense is: 'I, the person from whom you have experienced such treatment, am (yet) reputed (or well-known),' &c.

9. Cf. 1. 2. 1—17, and *note* on 17. *Circum:* adverb. *Puro:* = 'purifying. Cœmpare Prop. 5. 8. 85. 86. 'imperat et totas iterum mutare lacernas, terque meum tetigit sulfuris igne caput.'

11. *Procuravi:* the 'o' is shortened also in Ov. A. A. 1. 587.; we find it long in Virgil Æn. 9. 158. For *procurare*, in the sense of 'averting by expiatory rites,' cf. references in Dict.

12. For *ter*, cf. 1. 2. 12. and *note*. *Devenerari:* 'to deprecate by worship.' The gerundive='that required to be deprecated,' &c.

13. *Filo:* i.e., 'woollen fillet' (flamen's cap). Cf. Livy 1. 32, 'legatus capite velato filo (lanae velamen est) *audi Jupiter* inquit.'

14. The vows (votive '*offerings*,' Dissen) were made, not all at once, but on nine different nights. The number (*novem* = 'ter tria') is appropriate, from the triform character of the goddess. See Class. Dict., under 'Hecate.'

15. Delia is reproached for her inconstancy, in entertaining another lover. *Fruitur amore* (sc. meo): i.e., reaps the benefit of all my loving care for you (Dissen). Cf. *meis* following.

16. *Utitur*, i.e., 'gains the advantage of.' This couplet may be noted as an example of the *parallelism* between Hexameter and Pentameter, referred to in the Introduction. For the sentiment, cf. 'vota ego persolvam? Votis Medaea fruetur' (Ov. Her. 6. 75), also, 'et nostri fructus illa laboris habet' (Ov. Her. 12. 174).

17 sqq. The poet recounts the happiness he had promised himself (vainly, as the result shewed, vv. 15. 16) in the prospect of her recovery from the sickness above mentioned.

18. *Sed:* the opposition is between *fingebam* (sc. mihi animo) and *renuente deo* (Dissen). [The will of the Deity was against the realization of his pleasing visions.]

19. *Colam, &c.:* this quotation of his own words is a striking example of sudden change to 'oratio directa.' Cf. Virg. Æn. 8. 293. sqq.

20. Observe the transference (poetic), to the *area* itself, of the action performed in it. Cf. 2. 6. 21. sqq. and *note*. *Teret:* observe how the tense of the subordinate conforms to that of the principal clause, in contrast to the laxer English idiom, 'threshes.' So 'qualis *eris*,' in 1. 3. 90.

21. *Lintribus:* 'vasibus,' 'receptaculis,' 'troughs for carrying the gathered grapes.' Dissen refers to Virg. Geo. 1. 292. 'Cavat arbore lintres.'

23. *Consuescet* (the first): refers to Delia. Cf. 'bisque die numerant pecus' (Virg. Ecl. 3. 34).

24. *Verna:* homeborn slaves were favourites and on familiar terms with their master and mistress.

25. *Deo agricolae:* i.e., Silvanus. Cf. 1. 1. 14., 2. 5. 30, also, 'arvorum pecorisque deo' (Virg. Æn. 8. 601).

26. *Segete spicas:* With regard to the influence of double consonants (sp. sm. sc. sq. st. x. g.) upon a short final vowel, cf. (from the best authors) 'miscere smaragdos' (Lucr.), 'unda Scamandri' (Catull.), 'pereatque smaragdi' (Tibullus), 'ponite; spes,' 'date tela, scandite,' 'nemorosa Zacynthus' (Virg.) 'praemia scribae,' 'mala stultitiae,' 'saepe stylum vertas' (Horace). [Quotations are also made from Ovid.] Several of these instances have been declared invalid, some as possibly false readings, others as found in a more popular and negligent style of writing (Satires of Horace), others as Greek imitations, others as studied for some particular effect (?) &c., &c.; but, after all these deductions are made, *sufficient* cases still remain to show (1) that the final vowel in question is regarded as common, (2) that there is more authority for the short, than the lengthened use of it. But, on the other hand, the cases are sufficiently *few* to lead us to the belief that this particular collocation was one which the best classical writers thought undesirable and endeavoured to avoid as far as possible. And this ought therefore to be the rule for the modern versifier: never to employ the collocation, unless for the purpose of introducing some very exceptional and *necessary* word. [The above, of course, does not apply to such cases as 'Brontesque Steropesque,' 'Eurique Zephyrique,' &c., where the short final is allowed long, *for reasons quite independent of the double consonant following.*]——*Dapem:* 'a *sacrificial* feast,' as always in Tibullus, when the singular number is used. In Virgil, singular and plural seem used indifferently. Cf. 'cum faciam vitula pro frugibus, ipse venito, Virg. E. 3. 77.

27. 28. *Regat, sint, juvet:* not jussive; but the potential use of conjunctive. Compare Martial 14. 193, 'ussit amatorem Nemesis lasciva Tibullum, *in toto juvit quem nihil* esse domo.'

29. 30. For *Messala*, see Introduction, and note on 1. 3. 1., *cui detrahat:* The conjunctive is again (in this and the next couplet) used potentially; *cui:* = 'et ei,' 'and Delia would gather him sweet apples from the choicest trees.'

31. For the 'hiatus,' cf. Virg. Geo. 3. 155, 'arcebis gravido pecori; armentaque pasces,' &c. This licence should be avoided; it is more allowable in the case of monosyllabic interjections, e.g., 'o Alexi' (Virgil) discite o (Persius).

32. For the irregular transposition of *atque* and *epulas*, cf. note on 1. 1. 47 (*pereatque*). Metrical convenience is not always enough to excuse this licence; it should have the justification of adding point, or continuing the interest, as so commonly in Tibullus.

Gerat: = 'afferat.'

34. *Vota:* 'wishes.' *Quae:* = '*sed* ea.'

Odoratos: reference is to the 'amomum' plentifully produced in Armenia. This country is named as being (1) elevated and exposed to winds, (2) as a far-distant one. *Per:* i.e., 'in,' 'throughout the length and breadth of' (Armenia). Obs.

the substitution of *inhabitants* for *region.* Compare Ov. Trist. 1. 2. 45. 'terribilisque notus jactat mea vota precesque.' This instancing of *particular* winds, &c., for winds, &c., generally, is very observable in Horace.

35. 36. The poet had been supplanted in the affection of Delia by a *richer* admirer.

Plena: sc. 'auri.'

37. *At tu:* Cf. 1. 2. 41. *Mea fata timeto:* Similarly Horace (Ep. 15, 17) to his more successful rival: Et tu, quicumque es felicior atque meo nunc superbus incedis malo,' &c. *Fortior:* i.e., 'preferred.' Cf. Hor. 3. 9. 2.

38. *Rotae:* cf. '*Fortunae rotam* pertimescere,' (Cic. Pis. 10.)

39. 44. This is a shrewd addition, and one which brings the warning, '*mea fata timeto,*' somewhat more home than the general reflection contained in the preceding pentameter: = 'There is a third candidate (*quidam*) for the prize, and one not unlikely to prove formidable.' (*Non frustra:* 'not for nothing.')

In limine: sc. Deliae; (where he is persistently loitering about).

40. *Prospicit ac refugit:* i.e., he is on the look out (for persons approaching) and (when he sees any one) retires.

42. *Excreat:* lit. 'hawks,' 'spits out'; as we should express it, 'coughs.' This was a signal to the lady of his presence. Cf. Ov. Her. 21. 24, 'excreat, et ficta dat mihi signa nota.'

43. 44. *Furtivus amor:* The love making on the part of Delia and the stranger (*quidam*) was a secret to the individual addressed. *Nescio quid parat:* i.e., it is coming to something, is about to end in some compact between them.

Utere, quaeso, dum licet, &c.: This is all said ironically. *Utere:* = 'make use of your opportunity.' *In liquida, &c.:* a proverbial expression, signifying that all things are favourable to a prosperous course. Compare 'tu, dum tua navis in alto est, hoc age, ne mutata retrorsum te ferat aura' (Hor. Epp. 1. 18. 87.)

ELEGY VI.

THE poet remonstrates with the inconstant Delia, appealing, esp to her sense of religion and dread of the judgments of Heaven (vv. 1—12, 40—42); yet he speaks with tenderness, and with good hope for the future.

1. *Sic:* the allusion is to what follows vv. 9—12. *Deus:* Dissen (against Heyne) confines the reference to *Amor*, comparing 1. 3. 20, 1. 5. 20, &c. *Magna sacerdos:* i.e., the priestess of Bellona, whom he had consulted in the matter of Delia. The worship of this goddess (wife, or sister of Mars) seems to have been introduced from the Sabines (See Class. Dict.)

Her priests (Bellonarii) used (as the priests of Baal, 1 Kings, 18. 28) to inflict bodily injuries on themselves, in sacrifices. Cf. 'ut fanaticus oestro percussus, Bellona, tuo' (Juv. 1. 4. 123). Compare, also, Virg. Æn. 8. 703, sqq. [In Virg. Æn. 6. 544, the Sibyl is similarly styled *magna sacerdos*.]

2. *Divino sono:* i.e., 'divinely-inspired utterance.'

3. 4. *Nec . . . . non:* similarly, Prop. 3. 2. 11. '*nec* mea Phaeacas aequant pomaria silvas, *non* operosa rigat Marcius antra liquor.' *Amens*: (from *ab . . .* mens; comp. *demens*)='in her frenzy.' For the postponement of this word to the second, while belonging equally to both members of the statement, cf. note on 1. 1. 18.

6. *Deam*: i.e., the *statue* of the goddess. *Inulta*: i.e., 'unharmed' (notwithstanding the loss of her own blood). Compare *innoxia* 2. 5. 63.

7. *Latus praefixa veru*: For the construction see note on 1. 3. 67. Not='having her side transfixed with a dart,' but 'having a dart fixed in front of her side' (veru, ablative). The dart was supported in that position, by being passed through a small portion of the skin, drawn out for the purpose (Dissen).

For *veru*, in this sense, cf. Virg. Æn. 7. 665.

10. *Didicisse*: viz., that she had been under the God's special guardianship. *Magno malo*: may be rendered, 'to your great cost.' The ablative is of the instrument, or means, of *didicisse*.

11. *Attigerit*: sc. aliquis; (cf. Hor. Sat. 2. 6. 48) *concessive* (or hypothetical) use of conjunctive. See note on 1. 1. 7. *Labentur opes*: the poet has in view his *more wealthy* rivals.

12. *Que*; see note on 'effusum ventis praebueratque sinum,' 1. 3. 36.

13. *Et*: (affecting *tibi* only) 'also.'

14. *Admittas*: sc. aliquid, any fault. *Illa*: i.e., the avenging goddess, or (acc. to Dissen) poena, from *poenas*, in preceding line. *Sit*: dependent on *precor*, with ellipse of 'ut.'

15. He is willing to condone her faults, in consideration of the virtues of her mother, to whom he had been under obligation. For the figurative sense of *aurea* cf. Prop. 4. 7. 85, Hor. 4. 2. 23, 1. 5. 9. And for the position of *aurea anus* see Note on 1. 1. 18.

21. 22. *Mihi:* the *ethical* dative, expressive of feeling, *interest*, &c. For examples in different languages, cf. Farrar's Gr. Syntax, 55. Observe the ellipse of *si* in the parenthetical clause. The ending of the Hexameter (rare even in the Hexameter poets, Virgil, &c.) is by no means to be imitated in Elegiac verse. *Contribuisse*: from the notion of putting into a common stock comes the sense of spending in company.

24. *Quicquid agit:* i.e., 'be her (present) *character* what it may.' *Agat* (read by some) would give quite a different meaning.

25. 26. Obs. the ellipse of *ut* before *sit*. *Vitta .... stola:* usually worn by *matrons:* cf. 'este procul vittae tenues, insigne pudoris, quaeque tegis medios instita longa pedes' (Ov. A. A. 1. 31); also Hor. S. 1. 2. 29.

27. 28. *Et:* 'also'; connect with *mihi* only. He lays still severer restrictions upon himself than on Delia. *Ullam:* sc. aliam. *Appetat:* Cf. 'unguibus in oculos involare' (Ter. Eun.) and 'in vultus unguibus ire meos' (Ov. Am.)

29. *Puter:* i.e., were supposed, even though falsely.

30. *Pronas vias:* = 'headlong,' 'headforemost.' Cf. 'currere iter,' 'ire viam,' &c,; also *ἄγομαι τάνδ' ὁδόν* (Antig. 877), *πεμφθεὶς κελεύθους* (Electra 1163).

31. He would, however, not give her similar treatment, were *she* the offender. *Pulsare:* cf. 1. 10. 55. sqq.

32. Cf. 'ante (adv.) meos humeris vellem cecidisse lacertos' (Ov. Am. 1. 7. 23.)

33. *Metu:* i.e., by the constraint of, &c.

35 sqq. He enforces what he has said by a picture of the miserable old age in store for the unfaithful maiden. *Inops, &c.:* in poverty, and by reason of it compelled to seek a livelihood *by spinning*. For an account of this process it is sufficient to refer to Smith's (smaller) Dict. of Ant.

38. *Tracta:* subst. = 'flocks, or handfuls, of wool.' *Putat:* rare use; see Dict. Dissen says that this carding and cleaning was effected dente *ferreo*. But see Catull. Epithal. Pel. et Thet. v. 316 sqq.

39. Cf. 1. 2. 41.

40. *Senem:* in apposition with *hanc*. Obs. the position and force of this adjunct.

41. The Goddess of Love is fitly introduced; she looks down in contempt, with unpitying eye, on the unfaithful in love.

43. *Cadant:* (with dative) 'befall,' 'light on.' So *πίπτειν*, and *βάλλεσθαι* (Diss. who refers to *tesserae* and Ter. Ad. 4. 7. 21.)

44. *Exemplum, &c.:* i.e., 'a monument of true love.' The reading *Stemus* (for simus) is approved in Dissen's *note*.

ELEGY VII.

In honour of Messala's birthday. For Messala, see Introduction, and Class. Dict.

1. *Nentes:* 'while spinning' (not 'who spin'); the Parcae, at the birth of an individual, sang a song foreshewing his destiny. Cf. 'te nascente novum Parcae cecinere puellis servitium' 4. 5. 3. also, 'scilicet hanc legem *nentes fatalia Parcae stamina* bis genito cecinere tibi (Baccho),' Ovid. Trist. 5. 3. 25; also Metam: 8. 451 sqq.

2. *Dissoluenda:* the 'diaeresis,' in the case of this verb, is a favourite usage with Tibullus. *Deo:* dative of the agent.

3. *Hunc:* sc. diem. [It seems best to consider *hunc diem* in v. 1. as the direct object of *cecinere*, and the resumption to be here made with a varied construction.] Cf. *hic dies* anno redeunte festus corticem adstrictum pice *dimovebit* amphorae' (Hor. 3. 8. 10); where, as here, *the day* has agency ascribed to it. *Fore:* = futurum fuisse; hence (acc. to the law for 'sequence of tenses') the 'imperfect' subjunctive. *Posset:* notes, not possibility, but ability; = 'valeret.' Cf. 'triumphatisque possit Roma ferox dare jura Medis' (Hor. 3. 3. 43). [The force of the relative with subjunctive, in this and the following verse, is called 'consecutive' (see Kennedy 206.)] *Aquinatas:* it was on his *birthday* that Messala had effected the subjugation of Aquitania. Compare the more striking instance of Timoleon, in Corn. Nep. c. 5.

4. *Atax:* (Aude) from this river the poet Terentius Varro (see Class. Dict.) derived his name Atacinus.

5. *Evenere:* i.e., the matters predicted by the *Parcae.*

6. *Evinctos, &c.:* Cf. (in explanation) 'vidi ego civium *retorta tergo* brachia libero' (Hor. 3. 5. 22), 'mox trahitur *manibus* regum fortuna *retortis*' (Hor. Ep. 2. 1. 191). And with this couplet compare Cic. Pis. 25. 60. 'disseres de triumpho; quid tandem habet iste currus? quid vincti ante currum duces?'

9. *Non sine me est:* Tibullus accompanied the general in some of his expeditions. [Although it is a good rule to avoid elision of long vowels in this form of verse, it would be an error to conclude that such elision is always a blemish. It sometimes serves to give emphasis to the rhetorical accent, and may, otherwise, be *occasionally* introduced (see Ovid, &c.) without any bad effect. The reason for a long elision, in Elegiacs, *should rarely be a metrical one.*]

12. *Flavi:* (from the colour of their hair) cf. 'flava *Gallia*' (Claud. de laud. Stil. 2. 240). *Liger* in apposition to lympha.

13. 14. After mentioning the victory connected with the birth-day, the poet proceeds, generally, to recount the scenes of Messala's achievements at different times. For the proper names, see Class. Dict. *Placidae . . . aquae:* this emendation of Voss seems approved by Dissen (in his *note*) as the best reading. The dative = 'ad' with accus. The river discharged itself into a lagune which formed the harbour of Tarsus. For the 'cumulation' of epithets cf. 1. 10. 34., 2. 1. 80., 2. 6. 11., &c. Similarly, Horace, 1. 9. 15, &c.

15. 16. *Quantus, &c.:* i.e. 'quantus sit . . . qui alit.' Cf. 'qualis quantusque cavo Polyphemus in antro lanigeras claudit pecudes,' (Virg.) Join *quantus contingens nubes.* The subjunctive is here used because of the indirect question, dependant on *canam. Alat:* in allusion to the *fertility of some parts* of this mountain range.

Intonsos: in the sense of uncultivated, uncivilized;—of the region and its inhabitants. The western division of Cilicia was distinguished as τραχεῖα. For the ending *Cilicas*, see note on 1. 1. 45.

17. 18. The Syrians abstained from harming the dove (*intacta*), which was sacred, by reason of the worship of Astarte. Cf. Lucian, de dea Syria, c. 14 and 54. Palaestino: inhabitant of Palestine, a district of Syria. Cf. Plin. 5. 12. *Ut:* 'how.'

19. *Turribus:* i.e., lofty houses. So 'regumque turres,' (Hor.)

20. *Prima . . . docta:* the Phoenicians (represented by Tyre) were the first that learned to make sea voyages.

21. 22. Cf. 'cum gravis exustos aestus hiulcat agros' (Catull.)
Æstiva: when other rivers were dry (in summer) the Nile was full.

23. Connect *quanam causa* with *occuluisse*, not with *possim* (delib. conjunct.) The (then unexplored) mystery of the Nile is alluded to in Hor. 4. 14. 45, Ov. Amor. 3. 6. 39, &c.

25. *Te propter:* 'thanks to thee."

26. *Pluvio:* 'rain-dispensing.' Similarly Virgil says: 'pluvias Hyadas' (rain-bringing).

27. *Miratur:* i.e., 'pays admiring homage to.' *Pubes Barbara:* = the Egyptians. For *Osiris*, and *Apis* (bos Memphitis) see Class. Dict. *Plangere:* to bewail (the death of); κόπτεσθαι similarly takes accus. of the object bewailed. The primary construction is 'plangere pectus,' or 'plangi.' On the subject of Apis, cf. Plin. Hist. Nat. 8. 46. *Suum:* = their national god.

31. 32. *Inexpertae . . . non notis:* i.e., till then untried, unknown by experience. *Inexp. terrae:* 'virgin land' (Cranstoun). [But, perhaps, Dissen's explanation (after Heyne) of *teneram* in v. 29 ('recentem, mundo paullo ante orto') is not necessary.]
Poma: see on 1. 1. 8.

33. *Dura:* (of the pruning-knife), i.e., 'ruthless,' 'unsparing.'

35. 36. *Illi:* sc. Osiri. Primum: *Incultis pedibus:* = incultorum hominum pedibus. See on v. 46.

37. *Ille liquor:* i.e., wine, referring to *jucundos sapores*. *Inflectere, &c.:* cf. 'ducere multimodis *voces* et *flectere cantus* (Lucr. 5. 1405.)

38. *Nescia:* = 'unskilled'; used absolutely, the genitive (saltationis) omitted. Similarly 'insuetas' above (1. 4. 48). *Movit*: often of dancing as in Hor. A. P. 232, Ep. 2. 11. 125.

39. 40. *Bacchus:* i.e., 'vinum,' not = Osiris (Dissen). *Agricolae:* the *genitive*. *Tristitiae:* also the *genitive;* join with *dissoluenda dedit* ('fecit ut dissolverentur,' Dissen). See Madvig, 422, on the use of gerundive. Cf. for the genitive, 'legum solvere' (Cic.) 'operum solutos' (Hor.) 'levare religionis' (Livy). From the effect of wine, here alluded to, Bacchus had the names Λύσιος, Liber, Lyaeus.

42. The condition of slaves, confined in the *ergastulum:* cf. 2. 6. 26. 'Crura sonant ferro.'

44. *Aptus:* 'befitting.' For the number and gender see Madvig 214 d.

45. Cf. 'Bacchus corymbifer' (Ov. F. 1. 393), also Virg. Ecl. 3. 39.

46. *Teneros:* 'dainty.' Obs. the *partial* application of an epithet proper to the *whole* person; (denoting 'delicacy,' 'juvenility.') *Fusa*: 'flowing.'

47. *Tyriae:* i.e., purple; see Dict. and cf. Virg. Æn. 4. 262.

48. *Conscia:* governing the dative, instead of the more usual genitive; cf. Ov. Her. 15. 138, 'conscia deliciis illa (antra) fuere tuis.'

Occultis (participle) *sacris:* the sacred things contained within it. The idea is sufficiently familiar, as when we say that a place could tell of the deeds done in it.

49. Each individual had his Genius, a protecting spirit analogous to 'guardian angel' (entitled by the Greeks δαίμων) who was assigned to him from his birth, and shared his condition through life, and (as would seem from Hor. Ep. 2. 1. 144. and 2. 2. 188) died with him. (See Smith's Classical Dict.) The genius of Messala was to be honoured by the presence of Osiris, invoked in *huc ades, &c. Centum:* used indefinitely for a large number, as (for example) by Horace. For the position of *que*, see on 1. 1. 47.

50. *Funde:* = perfunde; 'sprinkle,' 'bedew,' &c.—a rarer usage. For the poetic use of simple for compound forms, see 1. 3. 9. With this passage may be compared: '*hunc*, Macrine, *diem* numera meliore lapillo, qui tibi labentes apponit *candidus* annos; *funde merum Genio.* (Persius 5.)

51. 52. *Illius:* i.e., the *Genius* of Messala, represented by his statue. Cf. Tib. 2. 2. 5. sqq. Hor. 2. 7. 7.

53. *Hodierne:* by Antiptosis for hodiernus. Cf. 'millesime,' and 'trabeate,' in Pers. 5. The adverbial force of the adjective may be illustrated by the use of τριταῖος, matutinus, &c., &c. It would appear (from the general tenor and from 2. 2. 5. sqq.) that the Genius (not Osiris) is now addressed (Dissen.)

54. *Mopsopio:* i.e., Attic, from Mopsopus (King). Hymettus in Attica was famed for its honey.

55. *Tibi:* Messala himself is addressed. With *veneranda* (worthy of respect, honoured) compare 'puer venerandus' (Virgil). *Augeat:* i.e., by similar exploits. *Senem:* in apposition with *te* understood; 'in your old age.' *Succrescat:* for the force of the preposition, cf. soboles.

57. *Viae:* The Via Latina [repaired (at his own expense) by Messala at the command of Augustus. See Suet. Aug. 30. Dio. Cass. 53. 22.] *Taceat:* the subject of this verb is the (understood) antecedent (*is*) to *quem*, viz., the Tusculan, Alban, resident.

Monumenta: the usual word for 'public works.' Obs. that the genitive *viae* is expressive of identity, the *via* constituting the *monumenta.* See (under Definitive Genitive) Madv. 286.

58. *Candida:* from the chalky soil and perhaps white appearance (Diss.) Compare 'Candidus Anxur' (Mart. 5. 1) with 'impositum saxis late candentibus' (Hor. S. 1. 5. 26). Cf. ἀργῆς κολωνὸς (Soph.)

60. *Sternitur:* technical word; hence '*strata* viarum.'

61. 62. *Canit:* anticipitative present (Kennedy 92). *Inoffensum:* i.e., the road was such that the wayfarer could not stumble upon it. For the position of *que* see on 1. 1. 40.

65. *Natalis:* i.e., deus (not dies) referring to the *Genius.* Cf. Tib. 2. 2. 1, also Ov. Tr. 5. 5. 13, 'optime Natalis, quamvis procul absumus, opto candidus huc veniας.'

ELEGY VIII.

To a lover, on the ill-success of his efforts (in the way of personal adornment) to please.

1. *Coluisse, &c.:* for the tense, see Madvig 407. 2.

2. *Mutatas disposuisse:* a contracted expression, = 'mutare et aliter disponere'; very usual, and not to be confounded with prolepsis of an adjective (Dissen). Cf. 'positu variare comas' (Ov. Met. 2. 412.)

3. *Succo splendente:* i.e., a wash for the face, a sort of varnish (smegma) to brighten the complexion. Some read 'fuco' (rouge).

4. *Artificis:* the Roman barbers used also (cf. Pl. Aul. 2. 4. 34. Mart. 3. 74) to cut down (pare) the nails.

6. *Colligit, &c:* cf. 'alitis in parvae subitam collecta figuram' (Virg. Æn. 12. 862). Observe the accumulation 'arta' (arcta, arceo), 'compressos,' 'colligit,' a usage not infrequent in Tibullus.

7. 8. *Illa:* viz., the lady. *Venerit:* = 'has presented herself.' *Inculto ore:* in contrast to *succo . . . genas* above. *Tarda:* (Cf. Ter. Heraut. Tim. 2. 2. 11. 'Nosti mores mulierum, dum comuntur annus est'); 'laboured.'

9. 10. Inquiry into the cause of his failure: some incantation? or some drug? *Devovit:* i.e., 'has bewitched.' *Anus:* i.e., 'saga.' Cf. 1. 2. 1. sqq.

11. Witches were commonly believed to have the power of charming away the crops (in hostility to the owner) from one field to another; and this was made the subject of a special prohibition in the 'Twelve Tables.' Cf. '[Venenis] . . . satas alio vidi *traducere* messes' (Virg. E. 8. 99.)

12. *Iter:* the 'advance.' Cf. 'frigidus in pratis cantando rumpitur anguis' (Virg. E. 8. 71.)

13. Cf. 1. 2. 12, also, '*carmina* vel possunt coelo deducere lunam.' Virg. Ecl. 8. 69.

14. *Si non aera repulsa sonent:* Cf. 'aeris crepitu, qualis in defectu lunae cieri *solet*' (Livy 26. 5). It was superstitiously believed that the beating of cymbals was of service to the moon under eclipse. For the tense of *sonet* cf. 'traham' in Virg. Geo. 4. 116. 'Sonarent' would be regular, but the statement is made universally, of a custom (cf. *solent*, above quoted). Kennedy's explanation (216) is somewhat different, but involves a similar principle. For *re*pulsa, cf. 1. 3. 24.

15. *Misero:* sc. tibi. The meaning is that his failure to please was not due to incantations or drugs, but to some other cause, and consequently, that the remedy did not lie in the resort to counteracting spells.

ELEGY IX.

Remonstrance with a perfidious youth who, influenced by bribes, had committed a breach of faith.

1. *Habili:* cf. Ov. Met. 2. 531, 'habili curru.' Virg. Æn. 1. 318, 'habilem arcum.' Dissen, however, explains it as = commodo, convenient, adapted, for its purpose (stated in next line). Cf. Hor. 3. 19. 24.

2. *Opus terrae:* viz., 'ploughing.'
Rusticus: see note on 1. 1. 18.

4. *Instabiles:* 'rocking'; applied to 'naves' in Ov. Met. 2. 164. Dissen compares 'instabiles cymbae' (Virg. Georg. 4. 195) 'dubiae rates' (Ov. Am. 2. 514). Observe the opposition to *certa*. The placing epithets in contrast (it may here be remarked once for all) is an elegance of perpetual recurrence in Tibullus. The drift of these lines is that the greed of gain is a universal motive power; and this is taken into account by the poet as some palliation of the perfidy he is rebuking; see next line.

6. The general sentiment is that ill-gotten gain, by the decree of Heaven, fails to benefit its possessor.

7. 10. *Jam mihi persolvet, &c.:* 'I shall soon have my revenge.' The youth was likely to fare worse and endure more hardship in the hands of his new patron, for whom he had exchanged the friendship of Tibullus.

11. *Auro ne pollue formam:* Translate, 'soil not your fair looks for gold.'

14. *Est ... esse:* in the former case denoting existence; in the latter merely the copula. *Occultos:* adjectival.

15. *Lingua:* this is the reading of Mueller. *Tacito, &c.:* i.e. to some silent attendant; (with *ederet*).

16. The abl. is causal (Dissen). Cf. lapsaque sunt nimio verba profana mero' (Ov. Trist. 3. 5. 48).

17. 18. Cf. 'multei de magnis per somnum rebu' loquuntur indicioque sui facti persaepe fuere (Lucret.) Also Erasmus' 'in vino veritas.'

20. *Teneros:* See on 1. 7. 46, perh. = 'dainty.'

21. *Divitis:* i.e., containing, constituting *wealth;* cf. 'dives gemma' (Prop.) The ablatives are of the price, to be taken with *vendere.*

23. *Campania:* (instead of 'Campana') a substantive, in apposition with *terra.* Cf. 'flumen Metaurum.' (Hor. 4. 4. 38.)

24. *Cura:* Object of care, 'delight.'

25. *Mihi:* join with *eriperes:* you would wrest from me the belief that, &c. *Sidera lucere:* = accus. after *eriperes;* the meaning is: the very fact of the stars shining might be rendered matter of disbelief, if denied with such force of adjuration *(tunc jurabas ... his verbis)* as the youth had employed in asserting his unchangeable fidelity *(fidem)* to Tibullus. Similarly, *vias fulminis esse puras:* = accus. case. *Puras:* 'bright,' 'gleaming'; so used of 'sol' in Horace (3. 29. 45.)

27. 28. *Non fallere doctus:* connected closely with, and giving the cause of, *credulus.* Those who are themselves artless are apt to be unsuspicious of others.

ELEGY X.

THE earliest, probably (see App. to Introd.), of these elegies. The poet, in prospect of a military campaign, expresses his detestation of war, and recounts the blessings of peace.

1. *Protulit:* Cf. Hor. A. P. 56, &c.

2. Cf. 'quem ego *ferus ac ferreus* e complexu dimisi meo' (Cic. ad Quint. 1. 3.)

4. *Mortis:* object. gen. cf. 'via leti' (Hor.)

5. *Meruit nihil:* 'was nought to blame;' *meruit* = 'deserved *ill.*' *Miser:* he is spoken of as *unfortunate,* in that his benefaction was perverted to a pernicious use. *In feras:* cf. Ov. Met. 15. 106.

7. *Divitis:* See 1. 9. 21, and Note.

8. *Dapes: sacrificial* feasts are meant (Diss. who refers to Pliny 16. 38.) Cf. Quae haec daps est, quis festus dies? (Liv. Andr.)

10. *Dux gregis:* = pastor (cf. Culex, 173); more usually *the ram.*
Varias: in the simpler times, the sheep *of different colour* (black, white, spotted) were not kept separate, but allowed to flock together (Diss.)

11. *Foret:* ellipse of 'si.' Cf. 'tu quoque magnam partem opere in tanto, *sineret dolor*, Icare haberes' (Virg.), &c.
Tristia: so called from the *uses* to which they were applied. Implements of strife in the *widest* sense are here meant.

13. *Trahor:* of this licence (at the caesura, or the arsis) we find several examples in Virgil, 'ingreditur,' 'amor,' 'puer,' Ovid, &c. See note on 1. 4. 28. *Jam:* 'already,' 'even now.'

14. On the ending, see *Note*, 1. 1. 46. *Haesura:* 'destined to be fixed.' Cf. use of μέλλω.

15. 16. *Patrii:* (pater) 'ancestral.' The statues of the Lares (here = household gods) stood at the hearth. Cf. (with 16), 'ludat et ante tuos (i.e. Genî inter Lares stantis) turba novella (compare *tener*) pedes' (2. 2. 22). *Idem:* this is commonly used to signify that one is, or does, something still further, beyond what has been already stated; and its force may often be Englished by 'also,' 'too,' &c. *Et:* not = 'and.'

17. *Vos:* the accus. *before* 'esse, &c.,' not *after* 'pudeat.'

18. *Sic veteris*, &c.: the point is that the homeliness of the material was excused and dignified by its *antiquity*. *Sic:* 'in this form.'

19. The primitive times were distinguished by a higher standard of morality. The subject to *tenuere* is homines (understood). *Paupere cultu:* the ablat: to be taken with *stabat*, and signifying the accompanying circumstance of homely adornment.

20. *Ædes:* obs. that aedes in the singular = not a house, but, usually a temple. Here it stands (acc. to Dissen) for a compartment of the house, the *atrium, consecrated by the presence of the Lares:* or (perhaps better) for a little chamber (aedicula), or niche, in the *atrium* (see Becker's Gallus, p. 249). In later times the Lares had a *sacrarium*. *Deus:* = Lar.

21. *Hic:* pronoun. Observe the disjunctive clauses instead of the simpler construction, *placatus . . uva . . sertis;* and cf. 1. 1.
Libaverit: 'libare' = to offer a part selected from the whole. Cf. 1. 1. *Sanctae:* appropriate, because the statue was that of a deity (Laris).

23. *Aliquis:* 'one.' *Voti compos:* emphatic; the man *who had attained his wishes (been prospered)* owed a more special acknowledgment. *Ipse:* on account of the opposition to *filia*, following.

26. *Hostia:* supply 'depellat (tela).' A *hostia* was offered to conciliate the deities, and in connexion with 'defence from enemies' (hostes). Cf. 'hostibus a motis hostia nomen habet' (Ov. F. 1. 336). The etymology, however, is very doubtful. Fest. says, from 'hostire' to strike.